DAEMONOLO-
GIE, IN FORME
of a Dialogue,

Diuided into three Bookes.

EDINBVRGH

Printed by Robert Walde-graue

Printer to the Kings Majestie. An. 1597.

Cum Privilegio Regio.

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THE PREFACE to the Reader.

THE fearefull aboundinge at this time in this countrie, of theſe deteſtable ſlaues of the Deuill, the Witches or enchaunters, hath moued me (beloued reader) to diſpatch in poſt, this following treatiſe of mine, not in any wiſe (as I proteſt) to ſerue for a ſhew of my learning & ingine, but onely (mooued of conſcience) to preaſſe thereby

thereby, ſo farre as I can, to reſolue the doubting harts of many; both that ſuch aſſaultes of Sathan are moſt certainly practized, & that the inſtrumentes thereof, merits moſt ſeverly to be puniſhed: againſt the damnable opinions of two principally in our age, wherof the one called SCOT an Engliſhman, is not aſhamed in publike print to deny, that ther can be ſuch a thing as Witch-craft: and ſo mainteines the old error of the Sadducees, in denying of ſpirits. The other called VVIERVS, a German Phiſition, ſets out a publick apologie for al theſe crafteſ-folkes, whereby, procuring for their impunitie, he plainely bewrayes himſelfe to haue bene one of that profeſſion. And for to make this treatiſe the more pleaſaunt and facill, I haue put it in formie of a Dialogue, which I haue diuided into three bookes: The firſt ſpea-

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king of Magie in general, and Necromancie in ſpecial. The ſecond of Sorcerie and Witch-craft: and the thirde, conteines a diſcourſe of all theſe kindes of ſpirits, & Spectres that appeares & troubles perſones: together with a concluſion of the whol work. My intention in this labour, is only to proue two things, as I haue alreadie ſaid: the one, that ſuch diueliſh artes haue bene and are. The other, what exact trial and ſeuere puniſhment they merite: & therefore reaſon I, what kinde of things are poſſible to be performed in theſe arts, & by what naturall cauſes they may be, not that I touch every particular thing of the Deuils power, for that were infinite: but onelie, to ſpeak ſcholaſticklie, (ſince this can not bee ſpoken in our language) I reaſon vpon genus leauing ſpecies, and differentia to be comprehended therein.

As for example, ſpeaking of the power of Magiciens, in the firſt book & ſixt Chapter: I ſay, that they can ſuddenly cauſe be brought vnto them, all kindes of daintie diſshes, by their familiar ſpirit: Since as a thiefe he delightes to ſteale, and as a ſpirite, he can ſubtillie & ſuddenlie inough tranſport the ſame. Now vnder this genus, may be comprehended al particulars, depending thereupon; Such as the bringing Wine out of a Wall, (as we haue heard oft to haue bene practiſed) and ſuch others; which particulars, are ſufficientlie proued by the reaſons of the general. And ſuch like in the ſecond booke of Witchcraft in ſpeciall, and fift Chap. I ſay and proue by diuerſe arguments, that Witches can, by the power of their Maſter, cure or caſt on diſſeaſes: Now by theſe ſame reaſones, that proues their power by the

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Deuil of diſſeaſes in generall, is aſwell proued their power in ſpeciall: as of weakening the nature of ſome men, to make them vnable for women: and making it to abound in others, more then the ordinary courſe of nature would permit. And ſuch like in all other particular ſickneſſes; But one thing I will pray thee to obſerue in all theſe places, where I reaſon vpon the deuils power, which is the different ends & ſcopes, that God as the firſt cauſe, and the Devill as his inſtrument and ſecond cauſe ſhootes at in all theſe actiones of the Deuil, (as Gods hang-man:) For where the deuilles intention in them is euer to periſh, either the ſoule or the body, or both of them, that he is ſo permitted to deale with: God by the contrarie, drawes euer out of that euill glorie to himſelfe, either by the wracke of the wicked in his juſtice, or

by

by the tryall of the patient, and amend-ment of the faithfull, being wakened vp with that rod of correction. Hauing thus declared vnto thee then, my full intenti-on in this Treatise, thou wilt easelie ex-cuse, I doubt not, aswel my pretermitting, to declare the whole particular rites and secretes of these vnlawfull artes: as also their infinite and wounderfull practises, as being neither of them pertinent to my purpose: the reason whereof, is giuen in the hinder ende of the first Chapter of the thirde booke: and who likes to be curious in these thinges, he may reade, if he will here of their practises, BODINVS Dæ-monomanie, *collected with greater dili-gence, then written with judgement, toge-ther with their confessions, that haue bene at this time apprehened. If he would know what hath bene the opinion of the Aunci-ent*

see his true character in Scot

x in A. Bp. Harsnets Declaration of Popish Im-postures. ch. 21. cited in the Epistle Dedicatory of Bp Hutchinsons Essay on Witchcraft

entes, concerning their power: he ſhall ſee it wel deſcrybed by HYPERIVS, *&* HEMMINGIVS, *two late Germaine writers: Beſides innumerable other neoterick Theologues, that writes largelie vpon that ſubject: And if he woulde knowe what are the particuler rites, & curioſities of theſe black arts (which is both vnneceſſarie and perilous,) he will finde it in the fourth book of* CORNELIVS Agrippa, *and in* VVIERVS, *whom of I ſpak. And ſo wiſhing my pains in this Treatiſe (beloued Reader) to be effectual, in arming al them that reades the ſame, againſt theſe aboue mentioned erroures, and recommending my good will to thy friendly acceptation, I bid thee hartely fare-well.*

IAMES R.

DAEMONOLOGIE, IN FORME of ane Dialogue

FIRST BOOKE.

ARGVMENT.

The exord of the whole. The description of Magie in speciall.

CHAP. I. ARGVMENT.

Proven by the Scripture, that these vnlawfull artes in genere, *haue bene and may be put in practise.*

PHILOMATHES and EPISTEMON reason the matter.

PHILOMATHES.

IAM surely verie glad to haue mette with you this daye, for I am of opinion, that ye can better resolue me of some thing, wherof I stand in great doubt, nor anie other whom-with I could haue mette.

EPI. In what I can, that ye like to speir at me, I will willinglie and freelie tell

my opinion, and if I proue it not ſufficiently, I am heartely content that a better reaſon carie it away then.

PHI. What thinke yee of theſe ſtrange newes, which now onelie furniſhes purpoſe to al men at their meeting: I meane of theſe Witches?

EPI. Surelie they are wonderfull: And I think ſo cleare and plaine confeſſions in that purpoſe, haue neuer fallen out in anie age or cuntrey.

PHI. No queſtion if they be true, but thereof the Doctours doubtes.

EPI. What part of it doubt ye of?

PHI. Even of all, for ought I can yet perceaue: and namelie, that there is ſuch a thing as Witchcraft or Witches, and I would pray you to reſolue me thereof if ye may: for I haue reaſoned with ſundrie in that matter, and yet could never be ſatisfied therein.

EPI. I ſhall with good will doe the beſt I can: But I thinke it the difficiller, ſince ye denie the thing it ſelfe in generall: for as it is ſaid in the logick ſchools, *Contra negantem principia non eſt diſputandum.* Alwaies for that part, that witchcraft, and Witches haue bene, and are, the former part is clearelie proved by the Scriptures, and the laſt by dailie experience and confeſſions.

PHI. I know yee will alleadge me *Saules Pythoniſſe*: but that as appeares will not make much for you.

EPI. Not onlie that place, but divers others: But I marvel why that ſhould not make much for me?

PHI. The

PHI. The reaſones are theſe, firſt yee may conſider, that *Saul* being troubled in ſpirit, and having faſted long before, as the text teſtifieth, and being come to a woman that was bruted to haue ſuch knowledge, and that to inquire ſo important news, he having ſo guiltie a conſcience for his hainous offences, and ſpecially, for that ſame vnlawful curioſitie, and horrible defection: and then the woman crying out vpon the ſuddaine in great admiration, for the vncouth ſicht that ſhe alledged to haue ſene diſcovering him to be the King, thogh diſguyſed, & denied by him before: it was no wounder I ſay, that his ſenſes being thus diſtracted, he could not perceaue hir faining of hir voice, hee being himſelfe in an other chalmer, and ſeeing nothing. Next what could be, or was raiſed? The ſpirit of *Samuel*? Prophane and againſt all Theologie: the Diuell in his likenes? as vnappeirant, that either God would permit him to come in the ſhape of his Saintes (for then could neuer the Prophets in thoſe daies haue bene ſure, what Spirit ſpake to them in their viſiones) or then that he could fore-tell what was to come there after; for Prophecie proceedeth onelie of GOD: and the Devill hath no knowledge of things to come. 1. *Sam.* 28.

EPI. Yet if yee will marke the wordes of the text, ye will finde clearely, that *Saul* ſaw that apparition: for giving you that *Saul* was in an other Chalmer, at the making of the circles & coniurationes, needeful for that purpoſe (as none of that craft will permit any vthers to behold at that time)

yet it is euident by the text, that how ſone that once that vnclean ſpirit was fully riſen, ſhee called in vpon *Saul*. For it is ſaide in the text, that *Saule knew him to be Samuel*, which coulde not haue bene, by the hearing tell onely of an olde man with an mantil, ſince there was many mo old men dead in *Iſrael* nor *Samuel*. And the common weid of that whole Cuntrey was mantils. As to the next, that it was not the ſpirit of *Samuel*, I grant: In the proving whereof ye neede not to inſiſt, ſince all Chriſtians of whatſo-ever Religion agrees vpon that: and none but either mere ignorants, or Necromanciers or Witches doubtes thereof. And that the Diuel is permitted at ſom-times to put himſelf in the liknes of the Saintes, it is plaine in the Scriptures, where it is ſaid, that *Sathan can tranſ-forme himſelfe into an Angell of light*. Neither could that bring any inconvenient with the viſiones of the Prophets, ſince it is moſt certaine, that God will not permit him ſo to deceiue his own: but only ſuch, as firſt wilfully deceiues them-ſelves, by running vnto him, whome God then ſuffers to fall in their owne ſnares, and juſtlie permittes them to be illuded with great efficacy of deceit, becauſe they would not beleeue the trueth (as *Paul* ſayth). And as to the diuelles foretelling of things to come, it is true that he knowes not all thinges future, but yet that he knowes parte, the Tragicall event of this hiſtorie declares it, (which the wit of woman could never haue fore-ſpoken) not that he hath any preſcience, which is only proper to God: or yet knows anie thing by loking vp-

2. *Cor.* 11. 14.

on

on God, as in a mirrour (as the good Angels doe) he being for euer debarred from the fauorable presence & countenance of his creator, but only by one of these two meanes, either as being worldlie wise, and taught by an continuall experience, ever since the creation, judges by likelie-hood of thinges to come, according to the like that hath passed before, and the naturall causes, in respect of the vicissitude of all thinges worldly: Or else by Gods employing of him in a turne, and so foreseene thereof: as appeares to haue bin in this, whereof we finde the verie like in *Micheas* propheticque discourse to King *Achab*. But to prooue this my first proposition, that there can be such a thing as witch-craft, & witches, there are manie mo places in the Scriptures then this (as I said before). As first in the law of God, it is plainely prohibited: But certaine it is, that the Law of God speakes nothing in vaine, nether doth it lay curses, or injoyne punishmentes vpon shaddowes, condemning that to be il, which is not in essence or being as we call it. Secondlie it is plaine, where wicked *Pharaohs* wise-men imitated ane number of *Moses* miracles, to harden the tyrants heart there by. Thirdly, said not *Samuell* to *Saull*, that *disobedience is as the sinne of Witch-craft*? To compare to a thing that were not, it were too too absurd. Fourthlie, was not *Simon Magus*, a man of that craft? And fiftlie, what was she that had the spirit of *Python*? beside innumerable other places that were irkesom to recite.

1. King. 22. *Exod.* 22. *Exod.* 7 & 8. *1. Sam.* 15. *Acts.* 8. *Acts* 16

Chap. II. argv.

What kynde of ſin the practizers of theſe vnlawfull artes committes. The diviſion of theſe artes. And what are the meanes that allures any to practize them.

Phi lomathes.

BVT I thinke it very ſtrange, that God ſhould permit anie man-kynde (ſince they beare his owne Image) to fall in ſo groſſe and filthie a defection.

Epi. Although man in his Creation was
Gen.1. made to the Image of the Creator, yet through his fall having once loſt it, it is but reſtored againe in a part by grace onelie to the elect: So all the reſt falling away from God, are given over in the handes of the Devill that enemie, to beare his Image: and being once ſo given over, the greateſt and the groſſeſt impietie, is the pleaſanteſt, and moſt delytefull vnto them.

Phi. But may it not ſuffice him to haue indirectly the rule, and procure the perdition of ſo manie ſoules by alluring them to vices, and to the following of their own appetites, ſuppoſe he abuſe not ſo many ſimple ſoules, in making them directlie acknowledge him for their maiſter.

Epi. No ſurelie, for hee vſes everie man, whom of he hath the rule, according to their complexion and knowledge: And ſo whome he findes moſt ſimple, he plainelieſt diſcovers himſelfe vnto them. For hee beeing the enemie of mans Salvation, vſes al the meanes he can to entrappe them ſo farre

farre in his ſnares, as it may be vnable to them thereafter (ſuppoſe they would) to rid themſelues out of the ſame.

PHI. Then this ſinne is a ſinne againſt the holie Ghoſt.

EPI. It is in ſome, but not in all.

PHI. How that? Are not all theſe that runnes directlie to the Devill in one Categorie.

EPI. God forbid, for the ſin againſt the holie Ghoſt hath two branches: The one a falling backe from the whole ſervice of GOD, and a refuſall of all his preceptes. The other is the doing of the firſt with knowledge, knowing that they doe wrong againſt their own conſcience, and the teſtimonie of the holie Spirit, having once had a taſt of the ſweetnes of Gods mercies. Now in the firſt of theſe two, all ſortes of Necromancers, Enchanters or Witches, ar comprehended: but in the laſt, none but ſuch as erres with this knowledge that I haue ſpoken of. *Heb. 6. 10.*

PHI Then it appeares that there are more ſortes nor one, that are directlie profeſſors of his ſervice: and if ſo be, I pray you tell me how manie, and what are they?

EPI. There are principallie two ſortes, wherevnto all the partes of that vnhappie arte are redacted; wherof the one is called *Magie* or *Necromancie*, the other *Sorcerie* or *Witch-craft*.

PHI. What I pray you? and how manie are the meanes, whereby the Devill allures perſones in anie of theſe ſnares?

Epi. Even by these three passiones that are within our selues: Curiositie in great ingines: thrist of revenge, for some tortes deeply apprehended: or greedie appetite of geare, caused through great pouerty. As to the first of these, Curiosity, it is onelie the inticement of *Magicians*, or *Necromanciers*: and the other two are the allureres of the *Sorcerers*, or *Witches*, for that olde and craftie Serpent, being a spirite, hee easilie spyes our affections, and so conformes himselfe thereto, to deceaue vs to our wracke.

Chap. III argv.

The significations and Etymologies of the words of Magie *and* Necromancie. *The difference betuixt* Necromancie *and* Witch-craft: *What are the entresis, and beginninges, that brings anie to the knowledge thereof.*

Philomathes.

I Would gladlie first heare, what thing is it that ye call *Magie* or *Necromancie*.

Epi. This worde *Magie* in the *Persian* toung, importes as muche as to be ane contemplator or Interpretour of Diuine and heavenlie sciences: which being first vsed amongs the *Chaldees*, through their ignorance of the true divinitie, was esteemed and reputed amongst them, as a principall vertue: And therefore, was named vnjustlie with an honorable stile, which name the *Greekes* imitated, generally importing all these kindes of vnlawfull artes.

And

And this word *Necromancie* is a Greek word, compounded of νεκρων & μαντια, which is to say, the Prophecie by the dead. This last name is given, to this black & vnlawfull science by the figure *Synecdoche*, because it is a principal part of that art, to serue them selues with dead carcages in their diuinations.

PHI. What difference is there betwixt this arte, and Witch-craft.

EPI. Surelie, the difference vulgare put betwixt them, is verrie merrie, and in a maner true; for they say, that the Witches ar servantes onelie, and slaues to the Devil; but the Necromanciers are his maisters and commanders.

PHI. How can that be true, gif any men being specially adicted to his service, can be his cōmanders?

EPI. Yea, they may be: but it is onelie *secundum quid*: For it is not by anie power that they can haue over him, but *ex pacto* allanerlie: whereby he obliges himself in some trifles to them, that he may on the other part obteine the fruition of their body & soule, which is the onlie thing he huntes for.

PHI. An verie in-æquitable contract forsooth: But I pray you discourse vnto mee, what is the effect and secreets of that arte?

EPI. That is over large an fielde ye giue mee: yet I shall doe good-will, the most summarlie that I can, to runne through the principal points thereof. As there are two sorts of folkes, that may be entysed to this arte, to wit, learned or vnlearned: so is there two meanes, which are the first steerers vp & feeders of their curiositie, thereby to make them

to giue themſelves over to the ſame: Which two meanes, I call the Divels ſchoole, and his rudimentes. The learned haue their curioſitie wakened vppe; and fedde by that which I call his ſchoole: this is the *Aſtrologie* judiciar. For divers men having attained to a great perfection in learning, & yet remaining over bare (alas) of the ſpirit of regeneration and frutes thereof: finding all naturall thinges common, aſwell to the ſtupide pedants as vnto them, they aſſaie to vendicate vnto them a greater name, by not onlie knowing the courſe of things heavenlie, but likewiſe to clim to the knowledge of things to come thereby. Which, at the firſt face appearing lawfull vnto them, in reſpect the ground therof ſeemeth to proceed of naturall cauſes onelie: they are ſo allured thereby, that finding their practize to prooue true in ſundry things, they ſtudie to know the cauſe thereof: and ſo mounting from degree to degree, vpon the ſlipperie and vncertaine ſcale of curioſitie; they are at laſt entiſed, that where lawfull artes or ſciences failes, to ſatisfie their reſtles mindes, even to ſeeke to that black and vnlawfull ſcience of *Magie*. Where, finding at the firſt, that ſuch diuers formes of circles & conjurations rightlie joyned thereunto, will raiſe ſuch divers formes of ſpirites, to reſolue them of their doubts: and attributing the doing thereof, to the power inſeparablie tyed, or inherent in the circles: and manie words of God, confuſedlie wrapped in; they blindlie glorie of themſelves, as if they had by their quicknes of ingine, made a conqueſt of *Plutoes* domi-

dominion, and were become Emperours over the *Stygian* habitacles. Where, in the meane time (miſerable wretches) they are become in verie deede, bond-ſlaues to their mortall enemie: and their knowledge, for all that they preſume thereof, is nothing increaſed, except in knowing evill, and the horrors of Hell for puniſhment thereof, as *Adams* was by the eating of the forbidden tree. *Gen. 3.*

Chap. IIII argv.

The Deſcription of the Rudiments and Schoole, which are the entreſſes to the arte of Magie: *And in ſpeciall the differences betwixt* Aſtronomie *and* Aſtrologie: *Diuiſion of* Aſtrologie *in diuers partes.*

Philomathes.

BVt I pray you likewiſe forget not to tell what are the Deuilles rudimentes.

Epi. His rudimentes, I call firſt in generall, all that which is called vulgarly the vertue of worde, herbe, & ſtone: which is vſed by vnlawful charmes, without naturall cauſes. As likewiſe all kinde of practicques, freites, or other like extraordinarie actiones, which cannot abide the true toutche of naturall reaſon.

Phi. I would haue you to make that playner, by ſome particular examples; for your propoſition is verie generall.

Epi. I meane either by ſuch kinde of Charmes as commonlie dafte wiues vſes, for healing of forſpoken goodes, for preſeruing them from euill

eyes, by knitting roun trees, or ſundrieſt kinde of herbes, to the haire or tailes of the goodes: By curing the Worme, by ſtemming of blood, by healing of Horſe-crookes, by turning of the riddle, or doing of ſuch like innumerable things by wordes, without applying anie thing, meete to the part offended, as Mediciners doe; Or elſe by ſtaying maried folkes, to haue naturallie adoe with other, (by knitting ſo manie knottes vpon a poynt at the time of their mariage) And ſuch-like things, which men vſes to practiſe in their merrineſſe: For fra vnlearned men (being naturallie curious, and lacking the true knowledge of God) findes theſe practiſes to prooue true, as ſundrie of them will doe, by the power of the Devill for deceauing men, and not by anie inherent vertue in theſe vaine wordes and freites; & being deſirous to winne a reputation to themſelues in ſuch-like turnes, they either (if they be of the ſhamefaſter ſorte) ſeeke to bee learned by ſome that are experimented in that Arte, (not knowing it to be euill at the firſt) or elſe being of the groſſer ſorte, runnes directlie to the Deuill for ambition or deſire of gaine, and plainelie contractes with him thereupon.

PHI. But me thinkes theſe meanes which yee call the Schoole and rudimentes of the Deuill, are thinges lawfull, and haue bene approoued for ſuch in all times and ages: As in ſpecial, this ſcience of *Aſtrologie*, which is one of the ſpeciall members of the *Mathematicques*.

EPI. There are two thinges which the learned haue

haue obſerued from the beginning, in the ſcience of the Heauenlie Creatures, the Planets, Starres, and ſuch like: The one is their courſe and ordinary motiones, which for that cauſe is called *Aſtronomia*: Which word is a compound of νομος & αστερων that is to ſay, the law of the Starres: And this arte indeed is one of the members of the *Mathematicques*, & not onelie lawful, but moſt neceſſarie and commendable. The other is called *Aſtrologia*, being compounded of αστερων & λογος which is to ſay, the word, and preaching of the ſtarres: Which is deuided in two partes: The firſt by knowing thereby the powers of ſimples, and ſickeneſſes, the courſe of the ſeaſons and the weather, being ruled by their influence; which part depending vpon the former, although it be not of it ſelfe a parte of *Mathematicques*: yet it is not vnlawful, being moderatlie vſed, ſuppoſe not ſo neceſſarie and commendable as the former. The ſecond part is to truſte ſo much to their influences, as thereby to fore-tell what common-weales ſhall floriſh or decay: what perſones ſhall be fortunate or vnfortunate: what ſide ſhall winne in anie battell: What man ſhall obteine victorie at ſingular combate: What way, and of what age ſhall men die: What horſe ſhall winne at matche-running; and diuerſe ſuch like incredible things, wherein *Cardanus*, *Cornelius Agrippa*, and diuerſe others haue more curiouſlie then profitably written at large. Of this roote laſt ſpoken of, ſprings innumerable branches; ſuch as the knowledge by the natiuities; the *Cheiromantie*,

Geomantie, Hydromantie, Arithmantie, Physiognomie: & a thousand others: which were much practised, & holden in great reuerence by the *Gentles* of olde. And this last part of *Astrologie* whereof I haue spoken, which is the root of their branches, was called by them *pars fortunæ*. This parte now is vtterlie vnlawful to be trusted in, or practized amongst christians, as leaning to no ground of natural reason: & it is this part which I called before the deuils schole.

PHI. But yet manie of the learned are of the contrarie opinion.

EPI. I grant, yet I could giue my reasons to fortifie & maintaine my opinion, if to enter into this disputation it wold not draw me quite off the ground of our discours; besides the mis-spending of the whole daie thereupon: One word onely I will answer to them, & that in the Scriptures (which must be an infallible ground to all true Christians) That in the Prophet *Ieremie* it is plainelie forbidden, to beleeue or hearken vnto them that Prophecies & fore-speakes by the course of the Planets & Starres.

Ierem. 10.

CHAP. V. ARGV.

How farre the vsing of Charmes is lawfull or vnlawfull: The description of the formes of Circkles and Coniurationes. And what causeth the Magicianes *themselues to wearie thereof.*

PHILOMATHES.

VVEL, Ye haue said far inough in that argument. But how prooue ye now that these charmes

charmes or vnnaturall practicques are vnlawfull: For ſo, many honeſt & merrie men & women haue publicklie practized ſome of them, that I thinke if ye would accuſe them al of Witch-craft, ye would affirme more nor ye will be beleeued in.

Epi. I ſee if you had taken good tent (to the nature of that word, whereby I named it,) ye would not haue bene in this doubt, nor miſtaken me, ſo farre as ye haue done: For although, as none can be ſchollers in a ſchole, & not be ſubject to the maſter thereof: ſo none can ſtudie and put in practize (for ſtudie the alone, and knowledge, is more perilous nor offenſiue; and it is the practiſe only that makes the greatnes of the offence.) The cirkles and art of *Magie*, without committing an horrible defection from God: And yet as they that reades and learnes their rudiments, are not the more ſubject to anie ſchoole-maſter, if it pleaſe not their parentes to put them to the ſchoole thereafter; So they who ignorantly proues theſe practicques, which I cal the deuilles rudiments, vnknowing them to be baites, caſten out by him, for trapping ſuch as God will permit to fall in his hands: This kinde of folkes I ſaie, no doubt, ar to be judged the beſt of, in reſpect they vſe no invocation nor help of him (by their knowledge at leaſt) in theſe turnes, and ſo haue neuer entred themſelues in Sathans ſeruice; Yet to ſpeake truely for my owne part (I ſpeake but for my ſelfe) I deſire not to make ſo neere riding: For in my opinion our enemie is ouer craftie, and we ouer weake (except the greater grace of God) to aſſay ſuch hazards, wherein he preaſes to trap vs.

Ph i.

PHI. Ye haue reaſon forſooth; for as the common Prouerbe ſaith: They that ſuppe keile with the Deuill, haue neede of long ſpoones. But now I praie you goe forwarde in the deſcribing of this arte of *Magie*.

EPI. Fra they bee come once vnto this perfection in euill, in hauing any knowledge (whether learned or vnlearned) of this black art: they then beginne to be wearie of the raiſing of their Maiſter, by conjured circkles; being both ſo difficile and perilous, and ſo commeth plainelie to a contract with him, wherein is ſpeciallie conteined formes and effectes.

PHI. But I praye you or euer you goe further, diſcourſe me ſome-what of their circkles and conjurationes; And what ſhould be the cauſe of their wearying thereof: For it ſhould ſeeme that that forme ſhould be leſſe fearefull yet, than the direct haunting and ſocietie, with that foule and vncleane Spirite.

EPI. I thinke ye take me to be a Witch my ſelfe, or at the leaſt would faine ſweare your ſelfe prentiſe to that craft: Alwaies as I may, I ſhall ſhortlie ſatisfie you, in that kinde of conjurations, which are conteined in ſuch bookes, which I call the Deuilles Schoole: There are foure principall partes; the perſons of the conjurers; the action of the conjuration; the wordes and rites vſed to that effect; and the Spirites that are conjured. Ye muſt firſt remember to laye the ground, that I tould you before: which is, that it is no power inherent in the cir-

circles, or in the holines of the names of God blaſphemouſlie vſed: nor in whatſoeuer rites or ceremonies at that time vſed, that either can raiſe any infernall ſpirit, or yet limitat him perforce within or without theſe circles. For it is he onelie, the father of all lyes, who hauing firſt of all preſcribed that forme of doing, feining himſelfe to be commanded & reſtreined thereby, wil be loath to paſſe the boundes of theſe injunctiones; aſwell thereby to make them glory in the impiring ouer him (as I ſaide before:) As likewiſe to make himſelfe ſo to be truſted in theſe little thinges, that he may haue the better commoditie thereafter, to deceiue them in the end with a tricke once for all; I meane the euerlaſting perdition of their ſoul & body. Then laying this ground, as I haue ſaid, theſe conjurationes muſt haue few or mo in number of the perſones conjurers (alwaies paſſing the ſinguler number) according to the qualitie of the circle, and forme of apparition. Two principall thinges cannot well in that errand be wanted: holie-water (whereby the Deuill mockes the *Papiſtes*) and ſome preſent of a liuing thing vnto him. There ar likewiſe certaine ſeaſons, dayes and houres, that they obſerue in this purpoſe: Theſe things being all readie, and prepared, circles are made triangular, quadrangular, round, double or ſingle, according to the forme of apparition that they craue. But to ſpeake of the diuerſe formes of the circles, of the innumerable characters and croſſes that are within and without, and out through the ſame, of the diuers formes of

apparitiones, that that craftie ſpirit illudes them with, and of all ſuch particulars in that action, I remit it to ouer-manie that haue buſied their heades in deſcribing of the ſame; as being but curious, and altogether vnprofitable. And this farre onelie I touch, that when the conjured Spirit appeares, which will not be while after manie circumſtances, long praiers, and much muttring and murmuring of the conjurers; like a *Papiſt* prieſt, diſpatching a hunting *Maſſe*: how ſone I ſay, he appeares, if they haue miſſed one iote of all their rites; or if any of their feete once ſlyd ouer the circle through terror of his feareful apparition, he payes himſelfe at that time in his owne hande, of that due debt which they ought him; and other-wiſe would haue delayed longer to haue payed him: I meane hee carries them with him bodie and ſoule. If this be not now a juſt cauſe to make them wearie of theſe formes of conjuration, I leaue it to you to judge vpon; conſidering the long-ſomeneſſe of the labour, the preciſe keeping of dayes and houres (as I haue ſaid) The terribleneſſe of apparition, and the preſent perrell that they ſtande in, in miſſing the leaſt circumſtance or freite, that they ought to obſerue: And on the other parte, the Deuil is glad to mooue them to a plaine and ſquare dealing with him as I ſaid before.

CHAP.

CHAP. VI ARGV.

The Deuilles contract with the Magicians: *The diuision thereof in two partes: What is the difference betuixt Gods miracles and the Deuils.*

PHILOMATHES.

INdeede there is cauſe inough, but rather to leaue him at all, then to runne more plainlie to him, if they were wiſe he delt with. But goe forwarde now I pray you to theſe turnes, fra they become once deacons in this craft.

EPI. From time that they once plainelie begin to contract with him: The effect of their contract conſiſtes in two thinges; in formes and effectes, as I began to tell alreadie, were it not yee interrupted me (for although the contract be mutuall; I ſpeake firſt of that part, wherein the Deuill obliſhes himſelfe to them) by formes, I meane in what ſhape or faſhion he ſhall come vnto them, when they call vpon him. And by effectes, I vnderſtand, in what ſpecial ſorts of ſeruices he bindes himſelfe to be ſubject vnto them. The qualitie of theſe formes and effectes, is leſſe or greater, according to the skil and art of the *Magician*. For as to the formes, to ſome of the baſer ſorte of them he obliſhes himſelfe to appeare at their calling vpon him, by ſuch a proper name which he ſhewes vnto them, either in likenes of a dog, a Catte, an Ape, or ſuch-like other beaſt; or elſe to anſwere by a voyce onlie. The effects are to anſwere to ſuch demands, as concernes curing of diſſeaſes, their own particular menagery: or ſuch other baſe things as they require of him.

But to the moſt curious ſorte, in the formes he will obliſh himſelfe, to enter in a dead bodie, and there out of to giue ſuch anſwers, of the euent of battels, of maters concerning the eſtate of commonwelths, and ſuch like other great queſtions: yea, to ſome he will be a continuall attender, in forme of a Page: He will permit himſelfe to be conjured, for the ſpace of ſo many yeres, ether in a tablet or a ring, or ſuch like thing, which they may eaſely carrie about with them: He giues them power to ſel ſuch wares to others, whereof ſome will bee dearer, and ſome better cheape; according to the lying or true ſpeaking of the Spirit that is conjured therein. Not but that in verie deede, all Devils muſt be lyars; but ſo they abuſe the ſimplicitie of theſe wretches, that becomes their ſchollers, that they make them beleeue, that at the fall of *Luciſer*, ſome Spirites fell in the aire, ſome in the fire, ſome in the water, ſome in the lande: In which Elementes they ſtill remaine. Whereupon they build, that ſuch as fell in the fire, or in the aire, are truer then they, who fell in the water or in the land, which is al but meare trattles, & forged be the author of al deceit. For they fel not be weight, as a ſolide ſubſtance, to ſtick in any one parte: But the principall part of their fal, conſiſting in qualitie, by the falling from the grace of God wherein they were created, they continued ſtill thereafter, and ſhal do while the latter daie, in wandring through the worlde, as Gods hang-men, to execute ſuch turnes as he employes them in. And when anie of them are not occupyed in that, re-

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turne they must to their prison in hel (as it is plaine in the miracle that CHRIST wrought at *Gennezareth*) therein at the latter daie to be all enclosed for euer: and as they deceiue their schollers in this, so do they, in imprinting in them the opinion that there are so manie Princes, Dukes, and Kinges amongst them, euerie one commanding fewer or mo Legions, and impyring in diuers artes, and quarters of the earth. For though that I will not denie that there be a forme of ordour amongst the Angels in Heauen, and consequentlie, was amongst them before their fall; yet, either that they bruike the same sensine; or that God will permit vs to know by damned Deuils, such heauenlie mysteries of his, which he would not reueale to vs neither by Scripture nor Prophets, I thinke no Christiane will once thinke it. But by the contrarie of all such mysteries, as he hath closed vp with his seale of secrecie; it becommeth vs to be contented with an humble ignorance, they being thinges not necessarie for our saluation. But to returne to the purpose, as these formes, wherein Sathan oblishes himselfe to the greatest of the *Magicians*, are wounderfull curious; so are the effectes correspondent vnto the same: For he will oblish himselfe to teach them artes and sciences, which he may easelie doe, being so learned a knaue as he is: To carrie them newes from anie parte of the worlde, which the agilitie of a Spirite may easelie performe: to reueale to them the secretes of anie persons, so being they bee once spoken, for the *Mat. 8.*

thought none knowes but GOD; except ſo far as yee may gheſſe by their countenance, as one who is doubtleſlie learned inough in the *Phyſiognomie*: Yea, he will make his ſchollers to creepe in credite with Princes, by fore-telling them manie greate thinges; parte true, parte falſe: For if all were falſe, he would tyne credite at all handes; but alwaies doubtſome, as his Oracles were. And he will alſo make them to pleaſe Princes, by faire banquets and daintie diſhes, carryed in ſhort ſpace fra the fartheſt part of the worlde. For no man doubts but he is a thiefe, and his agilitie (as I ſpake before) makes him to come ſuche ſpeede. Such-like, he will guard his ſchollers with faire armies of horſemen and foote-men in appearance, caſtles and fortes: Which all are but impreſſiones in the aire, eaſelie gathered by a ſpirite, drawing ſo neare to that ſubſtance himſelfe: As in like maner he will learne them manie juglarie trickes at Cardes, dice, & ſuch like, to deceiue mennes ſenſes thereby: and ſuch innumerable falſe practicques; which are prouen by ouer-manie in this age: As they who ar acquainted with that *Italian* called Scoto yet liuing, can reporte. And yet are all theſe thinges but deluding of the ſenſes, and no waies true in ſubſtance, as were the falſe miracles wrought by King *Pharaoes* Magicians, for counterfeiting *Moyſes*: For that is the difference betuixt Gods myracles and the Deuils, God is a creator, what he makes appeare in miracle, it is ſo in effect. As *Moyſes* rod being caſten downe, was no doubt turned in a natural Serpent:

pent: where as the Deuill (as Gods Ape) counterfetting that by his *Magicians*, maid their wandes to appeare ſo, onelie to mennes outward ſenſes: as kythed in effect by their being deuoured by the other. For it is no wonder, that the Deuill may delude our ſenſes, ſince we ſee by common proofe, that ſimple juglars will make an hundreth thinges ſeeme both to our eies and eares otherwaies then they are. Now as to the *Magicians* parte of the contract, it is in a word that thing, which I ſaid before, the Deuill hunts for in all men.

PHI. Surelie ye haue ſaid much to me in this arte, if all that ye haue ſaid be as true as wounderfull.

EPI. For the trueth in theſe actiones, it will be eaſelie confirmed, to anie that pleaſes to take paine vpon the reading of diuerſe authenticque hiſtories, and the inquiring of daily experiences. And as for the trueth of their poſſibilitie, that they may be, and in what maner, I truſt I haue alleaged nothing whereunto I haue not joyned ſuch probable reaſons, as I leaue to your diſcretion, to waie and conſidder: One word onlie I omitted; concerning the forme of making of this contract, which is either written with the *Magicians* owne bloud: or elſe being agreed vpon (in termes his ſc hole-maſter) touches him in ſome parte, though peraduenture no marke remaine: as it doth with all Witches.

CHAP. VII. ARGV.

The reaſon why the art of Magie *is vnlawfull. What puniſhment they merite: And who may be accounted guiltie of that crime.*

PHILOMATHES.

SVRELIE Ye haue made this arte to appeare verie monſtruous & deteſtable. But what I pray you ſhall be ſaid to ſuch as mainteines this art to be lawfull, for as euill as you haue made it?

EPI. I ſay, they ſauour of the panne them ſelues, or at leaſt little better, And yet I would be glad to heare their reaſons.

PHI. There are two principallie, that euer I heard vſed; beſide that which is founded vpon the cõmon Prouerb (that the *Necromancers* commands the Deuill, which ye haue already refuted) The one is grounded vpon a receiued cuſtome: The other vpon an authoritie, which ſome thinkes infallible. Vpon cuſtome, we ſee that diuerſe Chriſtian Princes and Magiſtrates ſeuere puniſhers of Witches, will not onelie ouer-ſee *Magicians* to liue within their dominions; but euen ſome-times delight to ſee them prooue ſome of their practicques. The other reaſon is, that *Moyſes* being brought vp (as it is expreſlie ſaid in the Scriptures) *in all the ſciences of the AEgyptians*; whereof no doubt, this was one of the principalles. And he notwithſtanding of this arte, pleaſing God, as he did, conſequentlie that art profeſſed by ſo godlie a man, coulde not be vnlawfull.

EPI.

Ep. 1. As to the first of your reasones, grounded vpon custome: I saie, an euill custome can neuer be accepted for a good law, for the ouer great ignorance of the worde in some Princes and Magistrates, and the contempt thereof in others, moues them to sinne heavelie against their office in that poynt. As to the other reasone, which seemes to be of greater weight, if it were formed in a Syllogisme, it behooued to be in manie termes, and full of fallacies (to speake in termes of *Logicque*) for first, that that generall proposition; affirming *Moyses* to be taught *in all the sciences of the Aegyptians*, should conclude that he was taught in *Magie*, I see no necessity. For we must vnderstand that the spirit of God there, speaking of sciences, vnderstandes them that are lawfull; for except they be lawfull, they are but *abusiuè* called sciences, & are but ignorances indeede! *Nam homo pictus, non est homo.* Secondlie, giuing that he had bene taught in it, there is great difference, betwixt knowledge and practising of a thing (as I said before) For God knoweth all thinges, being alwaies good, and of our sinne & our infirmitie proceedeth our ignorance. Thirdlie, giuing that he had both studied and practised the same (which is more nor monstruous to be beleeued by any Christian) yet we know well inough, that before that euer the spirite of God began to call *Moyses*, he was fled out of *Aegypt*; being fourtie yeares of age, for the slaughter of an *Aegyptian*, and in his good-father *Iethroes* lande, first called at the firie bushe, hauing remained there

other fourtie yeares in exile: so that suppose he had beene the wickeddest man in the worlde before, he then became a changed and regenerat man, and very litle of olde *Moyses* remained in him. *Abraham* was an Idolater in *Vr* of *Chaldæa*, before he was called: And *Paule* being called *Saule*, was a most sharp persecutor of the Saintes of God, while that name was changed.

PHI. What punishment then thinke ye merites these *Magicians* and *Necromancers*?

EPI. The like no doubt, that *Sorcerers* and *Witches* merites; and rather so much greater, as their error proceedes of the greater knowledge, and so drawes nerer to the sin against the holy Ghost. And as I saye of them, so saye I the like of all such as consults, enquires, entertaines, & ouersees them, which is seene by the miserable endes of many that askes councell of them: For the Deuill hath neuer better tydings to tell to any, then he tolde to *Saule*: neither is it lawfull to vse so vnlawfull instrumentes, were it neuer for so good a purpose: for that axiome in Theologie is most certaine and infallible: *Nunquam faciendum est malum vt bonum inde eueniat.*

THE SECONDE BOOKE OF DÆmonologie

ARGVMENT.

The deſcription of Sorcerie and Witchcraft in ſpeciall.

CHAP. I. ARGV.

Proued by the Scripture, that ſuch a thing can be: And the reaſones refuted of all ſuch as would call it but an imagination and Melancholicque humor.

PHILOMATHES.

NOW Since yee haue ſatisfied me nowe ſo fullie, concerning *Magie* or *Necromancie* I will pray you to do the like in *Sorcerie* or *Witchcraft*.

EPI. That fielde is likewiſe verie large: and althought in the mouthes and pennes of manie, yet fewe knowes the trueth thereof, ſo wel

wel as they beleeue themſelues, as I ſhall ſo ſhortely as I can, make you (God willing) as eaſelie to perceiue.

PHI. But I pray you before ye goe further, let mee interrupt you here with a ſhorte digreſſion: which is, that manie can ſcarcely beleeue that there is ſuch a thing as Witch-craft. Whoſe reaſons I wil ſhortely alleage vnto you, that ye may ſatisfie me as well in that, as ye haue done in the reſt. For firſt, whereas the Scripture ſeemes to prooue Witch-craft to be, by diuerſe examples, and ſpeciallie by ſundrie of the ſame, which ye haue alleaged; it is thought by ſome, that theſe places ſpeakes of *Magicians* and *Necromancers* onlie, & not of Witches. As in ſpecial, theſe wiſe men of *Pharaohs*, that counterfeited *Moyſes* miracles, were *Magicians* ſay they, & not Witches: As likewiſe that *Pythoniſſe* that *Saul* conſulted with: And ſo was *Simon Magus* in the new Teſtament, as that very ſtile importes. Secondlie, where ye would oppone the dailie practicque, & confeſſion of ſo manie, that is thought likewiſe to be but verie melancholicque imaginations of ſimple rauing creatures. Thirdly, if Witches had ſuch power of Witching of folkes to death, (as they ſay they haue) there had bene none left aliue long ſence in the world, but they: at the leaſt, no good or godlie perſon of whatſoeuer eſtate, coulde haue eſcaped their deuilrie.

EPI. Your three reaſons as I take, ar grounded the firſt of them *negativè* vpon the Scripture: The ſecond *affirmativè* vpon Phyſicke: And the thirde

vpon

vpon the certaine proofe of experience. As to your first, it it most true indeede, that all these wise men of *Pharaoh* were *Magicians* of art: As likewise it appeares wel that the *Pythonisse*, with whom *Saul* consulted, was of that same profession: & so was *Simon Magus*. But yee omitted to speake of the Lawe of God, wherein are all *Magicians*, Diuines, Enchanters, Sorcerers, Witches, & whatsouer of that kinde that consultes with the Deuill, plainelie prohibited, and alike threatned against. And besides that, she who had the Spirite of *Python*, in the Actes, whose Spirite was put to silence by the Apostle, coulde be no other thing but a verie Sorcerer or Witch, if ye admit the vulgare distinction, to be in a maner true, whereof I spake in the beginning of our conference. For that spirit whereby she conquested such gaine to her Master, was not at her raising or commanding, as she pleased to appoynt, but spake by her toung, aswel publicklie, as priuatelie: Whereby she seemed to draw nearer to the sort of *Demoniakes* or possessed, if that conjunction betwixt them, had not bene of her owne consent: as it appeared by her, not being tormented therewith: And by her conquesting of such gaine to her masters (as I haue alreadie said.) As to your second reason grounded vpon Physick, in attributing their confessiones or apprehensiones, to a naturall melancholicque humour: Anie that pleases Physicallie to consider vpon the naturall humour of melancholie, according to all the Physicians, that euer writ thereupon, they sall finde that that will be

Act. 16.

ouer ſhort a cloak to couer their knauery with: For as the humor of Melancholie in the ſelfe is blacke, heauie and terrene, ſo are the ſymptomes thereof, in any perſones that are ſubject therevnto, leannes, palenes, deſire of ſolitude: and if they come to the higheſt degree therof, mere folie and *Manie*: where as by the contrarie, a great nomber of them that euer haue bene convict or confeſſors of Witchcraft, as may be preſently ſeene by manie that haue at this time confeſſed: they are by the contrarie, I ſay, ſome of them rich and worldly-wiſe, ſome of them fatte or corpulent in their bodies, and moſt part of them altogether giuen ouer to the pleaſures of the fleſh, continual haunting of companie, and all kind of merrines, both lawfull and vnlawfull, which are thinges directly contrary to the ſymptomes of Melancholie, whereof I ſpake, and further experience daylie proues how loath they are to confeſſe without torture, which witneſſeth their guiltines, where by the contrary, the Melancholicques neuer ſpares to bewray themſelues, by their continuall diſcourſes, feeding therby their humor in that which they thinke no crime. As to your third reaſon, it ſcarſelie merites an anſwere. For if the deuill their maſter were not bridled, as the ſcriptures teacheth vs, ſuppoſe there were no men nor women to be his inſtrumentes, he could finde waies inough without anie helpe of others to wrack al mankinde: wherevnto he employes his whole ſtudy, and *goeth about like a roaring Lyon* (as PETER ſaith) to that effect, but the limites of his power were ſet down before the

1. Pet. 5.

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foundations of the world were laid, which he hath not power in the leaſt iote to tranſgreſſe. But beſide all this, there is ouer greate a certainty to proue that they are, by the daily experience of the harmes that they do, both to men, and whatſoeuer thing men poſſeſſes, whome God will permit them to be the inſtrumentes, ſo to trouble or viſite, as in my diſcourſe of that arte, yee ſhall heare clearelie proued.

Chap. II argv.

The Etymologie and ſignification of that word of Sorcerie. *The firſt entreſſe and prentiſhippe of them that giues themſelues to that craft.*

Philomathes.

COme on then I pray you, and returne where ye left.

Epi. This word of *Sorcerie* is a *Latine* worde, which is taken from caſting of the lot, & therefore he that vſeth it, is called *Sortiarius à ſorte*. As to the word of *Witchcraft*, it is nothing but a proper name giuen in our language. The cauſe wherefore they were called *ſortiarij*, proceeded of their practicques ſeeming to come of lot or chance: Such as the turning of the riddle: the knowing of the forme of prayers, or ſuch like tokens: If a perſon diſeaſed woulde liue or dye. And in generall, that name was giuen them for vſing of ſuch charmes, and freites, as that Crafte teacheth them. Manie poynts of their craft and practicques are common be-

betuixt the *Magicians* and them: for they ſerue both one Maſter, although in diuerſe faſhions. And as I deuided the *Necromancers*, into two ſorts, learned and vnlearned; ſo muſt I denie them in other two, riche and of better accompt, poore and of baſſer degree. Theſe two degrees now of perſones, that practiſes this craft, anſwers to the paſſions in them, which (I told you before) the Deuil vſed as meanes to intyſe them to his ſeruice, for ſuch of them as are in great miſerie and pouertie, he allures to follow him, by promiſing vnto them greate riches, and worldlie commoditie. Such as though riche, yet burnes in a deſperat deſire of reuenge, hee allures them by promiſes, to get their turne ſatisfied to their hartes contentment. It is to be noted nowe, that that olde and craftie enemie of ours, aſſailes none, though touched with any of theſe two extremities, except he firſt finde an entreſſe reddy for him, either by the great ignorance of the perſon he deales with, ioyned with an euill life, or elſe by their careleſnes and contempt of God: And finding them in an vtter deſpair, for one of theſe two former cauſes that I haue ſpoken of; he prepares the way by feeding them craftely in their humour, and filling them further and further with deſpaire, while he finde the time proper to diſcouer himſelf vnto them. At which time, either vpon their walking ſolitarie in the fieldes, or elſe lying panſing in their bed; but alwaies without the company of any other, he either by a voyce, or in likeneſſe of a man inquires of them, what troubles them: and promiſeth

ſeth them, a ſuddaine and certaine waie of remedie, vpon condition on the other parte, that they follow his adviſe; and do ſuch thinges as he wil require of them: Their mindes being prepared before hand, as I haue alreadie ſpoken, they eaſelie agreed vnto that demande of his: And ſyne ſettes an other tryiſt, where they may meete againe. At which time, before he proceede any further with them, he firſt perſwades them to addict themſelues to his ſeruice: which being eaſely obteined, he then diſcouers what he is vnto them: makes them to renunce their God and *Baptiſme* directlie, and giues them his marke vpon ſome ſecreit place of their bodie, which remaines ſoare vnhealed, while his next meeting with them, and thereafter euer inſenſible, how ſoeuer it be nipped or pricked by any, as is dailie proued, to giue them a proofe thereby, that as in that doing, hee could hurte and heale them; ſo all their ill and well doing thereafter, muſt depende vpon him. And beſides that, the intollerable dolour that they feele in that place, where he hath marked them, ſerues to waken them, and not to let them reſt, while their next meeting againe: fearing leaſt otherwaies they might either forget him, being as new Prentiſes, and not well inough founded yet, in that fiendlie follie: or elſe remembring of that horrible promiſe they made him, at their laſt meeting, they might skunner at the ſame, and preaſſe to call it back. At their thirde meeting, he makes a ſhew to be careſull to performe his promiſes, either by teaching them waies howe to get

themſelues reuenged, if they be of that ſort: Or els by teaching them leſſons, how by moſte vilde and vnlawfull meanes, they may obtaine gaine, and worldlie commoditie, if they be of the other ſorte.

Chap. III. argv.

The Witches *actiones diuided in two partes. The actiones proper to their owne perſones. Their actiones toward others. The forme of their conuentiones, and adoring of their Maſter.*

Philomathes.

YE haue ſaid now inough of their initiating in that ordour. It reſtes then that ye diſcourſe vpon their practiſes, fra they be paſſed Prentiſes: for I would faine heare what is poſſible to them to performe in verie deede. Although they ſerue a common Maſter with the *Necromancers*, (as I haue before ſaide) yet ſerue they him in an other forme. For as the meanes are diuerſe, which allures them to theſe vnlawfull artes of ſeruing of the Deuill; ſo by diuerſe waies vſe they their practiſes, anſwering to theſe meanes, which firſt the Deuill, vſed as inſtrumentes in them; though al tending to one end: To wit, the enlargeing of Sathans tyrannie, and croſſing of the propagation of the Kingdome of Christ, ſo farre as lyeth in the poſſibilitie, either of the one or other ſorte, or of the Deuill their Maſter. For where the *Magicians*, as allured by curioſitie, in the moſt parte of their practiſes, ſeekes principallie the ſatisfying of the ſame, and to winne to themſelues a popular honoure and eſtimation:

Theſe

Theſe Witches on the other parte, being intiſed ether for the deſire of reuenge, or of wordly riches, their whole practiſes are either to hurte men and their gudes, or what they poſſeſſe, for ſatisfying of their cruell mindes in the former, or elſe by the wracke in quhatſoeuer ſorte, of anie whome God will permitte them to haue power off, to ſatisfie their greedie deſire in the laſt poynt.

Epi. In two partes their actiones may be diuided; the actiones of their owne perſones, and the actiones proceeding from them towardes anie other. And this diuiſion being wel vnderſtood, will eaſilie reſolue you, what is poſſible to them to doe. For although all that they confeſſe is no lie vpon their parte, yet doubtleſly in my opinion, a part of it is not indeede, according as they take it to be: And in this I meane by the actiones of their owne perſones. For as I ſaid before, ſpeaking of *Magie* that the Deuill illudes the ſenſes of theſe ſchollers of his, in manie thinges, ſo ſaye I the like of theſe Witches.

Phi. Then I pray you, firſt to ſpeake of that part of their owne perſons, and ſyne ye may come next to their actiones towardes others.

Epi. To the effect that they may performe ſuch ſeruices of their falſe Maſter, as he employes them in, the deuill as Gods Ape, counterfeites in his ſeruantes this ſeruice & forme of adoration, that God preſcribed and made his ſeruantes to practiſe. For as the ſeruants of GOD, publicklie vſes to conveene for ſeruing of him, ſo makes he them in great

numbers to conveene (though publickly they dare not) for his ſeruice. As none conueenes to the adoration and worſhipping of God, except they be marked with his ſeale, the Sacrament of *Baptiſme:* So none ſerues Sathan, and conueenes to the adoring of him, that are not marked with that marke, wherof I alredy ſpake. As the Miniſter ſent by God, teacheth plainely at the time of their publick conuentions, how to ſerue him in ſpirit & truth: ſo that vncleane ſpirite, in his owne perſon teacheth his Diſciples, at the time of their conueening, how to worke all kinde of miſchiefe: And craues compt of all their horrible and deteſtable proceedinges paſſed, for aduancement of his ſeruice. Yea, that he may the more viuelie counterfeit and ſcorne God, he oft times makes his ſlaues to conveene in theſe verrie places, which are deſtinat and ordeined for the conveening of the ſervantes of God (I meane by Churches) But this farre, which I haue yet ſaid, I not onelie take it to be true in their opiniones, but euen ſo to be indeede. For the forme that he vſed in counterfeiting God amongſt the *Gentiles*, makes me ſo to thinke: As God ſpake by his Oracles, ſpake he not ſo by his? As GOD had aſwell bloudie Sacrifices, as others without bloud, had not he the like? As God had Churches ſanctified to his ſeruice, with Altars, Prieſts, Sacrifices, Ceremonies and Prayers; had he not the like polluted to his ſeruice? As God gaue reſponſes by *Vrim* and *Thummim*, gaue he not his reſponſes by the intralls of beaſtes, by the ſinging of Fowles, and by their

actions

actiones in the aire? As God by visiones, dreames, and extases reueiled what was to come, and what was his will vnto his seruantes; vsed he not the like meanes to forwarne his slaues of things to come? Yea, euen as God loued cleannes, hated vice, and impuritie, & appoynted punishmentes therefore: vsed he not the like (though falselie I grant, and but in eschewing the lesse inconuenient, to draw them vpon a greater) yet dissimuled he not I say, so farre as to appoynt his Priestes to keepe their bodies cleane and vndefiled, before their asking responses of him? And feyned he not God to be a protectour of euerie vertue, and a iust reuenger of the contrarie? This reason then moues me, that as he is that same Deuill; and as craftie nowe as he was then; so wil hee not spare as pertelie in these actiones that I haue spoken of, concerning the witches persones: But further, Witches oft times confesses not only his conueening in the Church with them, but his occupying of the Pulpit: Yea, their forme of adoration, to be the kissing of his hinder partes. Which though it seeme ridiculous, yet may it likewise be true, seeing we reade that in *Calicute*, he appearing in forme of a *Goate*-bucke, hath publicklie that vn-honest homage done vnto him, by euerie one of the people: So ambitious is he, and greedie of honour (which procured his fall) that he will euen imitate God in that parte, where it is said, that *Moyses* could see but the *hinder partes of God, for the brightnesse of his glorie*: And yet that speache is spoken but ἀνθρωποπαθῶς *Exo. 33*

Chap. IIII. argv.

What are the waies possible, wherby the witches may transport themselues to places far distant. And what ar impossible & mere illusiones of Sathan. And the reasons therof.

Philomathes.

BVt by what way say they or think ye it possible that they can com to these vnlawful cõuentiõs?

Ep 1. There is the thing which I esteeme their senses to be deluded in, and though they lye not in confessing of it, because they thinke it to be true, yet not to be so in substance or effect: for they saie, that by diuerse meanes they may conueene, either to the adoring of their Master, or to the putting in practise any seruice of his, committed vnto their charge: one way is natural, which is natural riding, going or sayling, at what houre their Master comes and aduertises them. And this way may be easelie beleued: an other way is some-what more strange: and yet is it possible to be true: which is by being carryed by the force of the Spirite which is their conducter, either aboue the earth or aboue the Sea swiftlie, to the place where they are to meet: which I am perswaded to be likewaies possible, in respect that as *Habakkuk* was carryed by the Angell in that forme, to the denne where *Daniell* laie; so thinke I, the Deuill will be reddie to imitate God, as well in that as in other thinges: which is much more possible to him to doe, being a Spirite, then to a mighty winde, being but a naturall meteore, to transporte from one place to an other a solide bodie, as is commonlie and dailie seene in practise: But in this violent

Apocrypha of Bell and the Dragon.

lent forme they cannot be carryed, but a ſhorte boundes, agreeing with the ſpace that they may reteine their breath: for if it were longer, their breath could not remaine vnextinguiſhed, their bodie being carryed in ſuch a violent & forceable maner, as be example: If one fall off an ſmall height, his life is but in perrell, according to the harde or ſoft lighting: But if one fall from an high and ſtay rocke, his breath wilbe forceablie baniſhed from the bodie, before he can win to the earth, as is oft ſeen by experience. And in this tranſporting they ſay themſelues, that they are inuiſible to anie other, except amongſt themſelues; which may alſo be poſſible in my opinion. For if the deuil may forme what kinde of impreſſiones he pleaſes in the aire, as I haue ſaid before, ſpeaking of *Magie*, why may he not far eaſilier thicken & obſcure ſo the air, that is next about them by contracting it ſtrait together, that the beames of any other mans eyes, cannot pearce thorow the ſame, to ſee them? But the third way of their comming to their conuentions, is, that where in I think them deluded: for ſome of them ſayeth, that being transformed in the likeneſſe of a little beaſt or foule, they will come and pearce through whatſoeuer houſe or Church, though all ordinarie paſſages be cloſed, by whatſoeuer open, the aire may enter in at. And ſome ſayeth, that their bodies lying ſtil as in an extaſy, their ſpirits wil be rauiſhed out of their bodies, & caried to ſuch places. And for verefying therof, wil giue euident tokens, aſwel by witneſſes that haue ſeene their body lying ſenſeles

in the meane time, as by naming persones, whom-with they mette, and giuing tokens quhat purpose was amongst them, whome otherwaies they could not haue knowen: for this forme of journeing, they affirme to vse most, when they are transported from one Countrie to another.

PHI. Surelie I long to heare your owne opinion of this: For they are like old wiues trattles about the fire. The reasons that moues me to thinke that these are meere illusiones, ar these. First for them that are transformed in likenes of beastes or foules, can enter through so narrow passages, although I may easelie beleeue that the Deuill coulde by his woorkemanshippe vpon the aire, make them appeare to be in such formes, either to themselues or to others: Yet how he can contract a solide bodie within so little roome, I thinke it is directlie contrarie to it selfe, for to be made so little, and yet not diminished: To be so straitlie drawen together, and yet feele no paine; I thinke it is so contrarie to the qualitie of a naturall bodie, and so like to the little transubstantiat god in the *Papistes Masse*, that I can neuer beleeue it. So to haue aquantitie, is so proper to a solide bodie, that as all Philosophers concludes, it cannot be any more without one, then a spirite can haue one. For when PETER *came out of the prison, and the doores all locked*: It was not by any contracting of his bodie in so little roome: but by the giuing place of the dore, though vn-espyed by the Gaylors. And yet is there no comparison, when this is done, betuixt the power of God, and

Act. 12.

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of the Deuill. As to their forme of extaſie and ſpirituall tranſporting, it is certaine the ſoules going out of the bodie, is the onely difinition of naturall death: and who are once dead, God forbid wee ſhould thinke that it ſhould lie in the power of all the Deuils in Hell, to reſtore them to their life againe: Although he can put his owne ſpirite in a dead bodie, which the *Necromancers* commonlie practiſe, as yee haue harde. For that is the office properly belonging to God; and beſides that, the ſoule once parting from the bodie, cannot wander anie longer in the worlde, but to the owne reſting place muſt it goe immediatlie, abiding the conjunction of the bodie againe, at the latter daie. And what CHRIST or the Prophets did miraculouſlie in this caſe, it cannot in no Chriſtian mans opinion be maid common with the Deuill. As for anie tokens that they giue for prooving of this, it is verie poſſible to the Deuils craft, to perſwade them to theſe meanes. For he being a ſpirite, may hee not ſo rauiſhe their thoughtes, and dull their ſences, that their bodie lying as dead, hee may obiect to their ſpirites as it were in a dreame, & (as the Poets write of *Morpheus*) repreſente ſuch formes of perſones, of places, and other circumſtances, as he pleaſes to illude them with? Yea, that he maie deceiue them with the greater efficacie, may hee not at that ſame inſtant, by fellow angelles of his, illude ſuch other perſones ſo in that ſame faſhion, whome with he makes them to beleeue that they mette; that all their reportes and tokens, though

ſeuerallie examined, may euerie one agree with an other. And that whatſoeuer actiones, either in hurting men or beaſts: or whatſoeuer other thing that they falſelie imagine, at that time to haue done, may by himſelfe or his marrowes, at that ſame time be done indeede; ſo as if they would giue for a token of their being rauiſhed at the death of ſuch a perſon within ſo ſhorte ſpace thereafter, whom they beleeue to haue poyſoned, or witched at that inſtante, might hee not at that ſame houre, haue ſmitten that ſame perſon by the permiſſion of GOD, to the farther deceiuing of them, and to mooue others to beleeue them? And this is ſurelie the likelieſt way, and moſt according to reaſon, which my judgement can finde out in this, and whatſoeuer vther vnnaturall poyntes of their confeſſion. And by theſe meanes ſhall we ſaill ſurelie, betuixt *Charybdis* and *Scylla*, in eſchewing the not beleeuing of them altogether on the one part, leaſt that drawe vs to the errour that there is no Witches: and on the other parte in beleeuing of it, make vs to eſchew the falling into innumerable abſurdities, both monſtruouſlie againſt all Theologie diuine, and Philoſophie humaine.

Chap. V argv.

Witches actiones towardes others. Why there are more women of that craft nor men? What thinges are poſſible to them to effectuate by the power of their maſter. The reaſons thereof. What is the ſureſt remedie of the harmes done by them.

PHILOMATHES.

FOrsooth your opinion in this, seemes to carrie most reason with it, and sence yee haue ended, then the actions belonging properly to their owne persones: say forwarde now to their actiones vsed towardes others.

EPI. In their actiones vsed towardes others, three thinges ought to be considered: First the maner of their consulting thereupon: Next their part as instrumentes: And last their masters parte, who puts the same in execution. As to their consultationes thereupon, they vse them oftest in the Churches, where they conveene for adoring: at what time their master enquiring at them what they would be at: euerie one of them propones vnto him, what wicked turne they would haue done, either for obteining of riches, or for reuenging them vpon anie whome they haue malice at: who granting their demande, as no doubt willinglie he wil, since it is to doe euill, he teacheth them the means, wherby they may do the same. As for little trifling turnes that women haue ado with, he causeth them to ioynt dead corpses, & to make powders thereof, mixing such other thinges there amongst, as he giues vnto them.

PHI. But before yee goe further, permit mee I pray you to interrupt you one worde, which yee haue put mee in memorie of, by speaking of Women. What can be the cause that there are twentie women giuen to that craft, where ther is one man?

EPI. The reason is easie, for as that sexe

is frailer then man is, ſo is it eaſier to be intrapped in theſe groſſe ſnares of the Deuill, as was ouer well proued to be true, by the Serpents deceiuing of *Eua* at the beginning, which makes him the homelier with that ſexe ſenſine.

PHI. Returne now where ye left.

EPI. To ſome others at theſe times hee teacheth, how to make Pictures of waxe or clay: That by the roſting thereof, the perſones that they beare the name of, may be continuallie melted or dryed awaie by continuall ſickneſſe. To ſome hee giues ſuch ſtones or poulders, as will helpe to cure or caſt on diſeaſes: And to ſome he teacheth kindes of vncouthe poyſons, which Mediciners vnderſtandes not (for he is farre cunningner then man in the knowledge of all the occult proprieties of nature) not that anie of theſe meanes which hee teacheth them (except the poyſons which are compoſed of thinges naturall) can of them ſelues helpe any thing to theſe turnes, that they are employed in, but onelie being Gods Ape, as well in that, as in all other thinges. Even as God by his Sacramentes which are earthlie of themſelues workes a heavenlie effect, though no waies by any cooperation in them: And as CHRIST by clay & ſpettle wrought together, *opened the eies of the blynd man*, ſuppoſe there was no vertue in that which he outwardlie applyed, ſo the Deuill will haue his out-warde meanes to be ſhewes as it were of his doing, which hath no part of cooperation in his turnes with him, how farre that euer the ignorantes be abuſed

Iohn. 9.

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in the contrarie. And as to the effectes of theſe two former partes, to wit, the conſultationes and the outward meanes, they are ſo wounderfull as I dare not allege anie of them, without ioyning a ſufficient reaſon of the poſſibilitie thereof. For leauing all the ſmall trifles among wiues, and to ſpeake of the principall poyntes of their craft. For the common trifles thereof, they can do without conuerting well inough by themſelues: Theſe principall poyntes I ſay are theſe: They can make men or women to loue or hate other, which may be verie poſſible to the Deuil to effectuat, ſeing he being a ſubtile ſpirite, knowes well inough how to perſwade the corrupted affection of them whom God will permit him ſo to deale with: They can lay the ſikneſſe of one vpon an other, which likewiſe is verie poſſible vnto him: For ſince by Gods permiſſion, he layed ſikneſſe vpon Iob, why may he not farre eaſilier lay it vpon any other: For as an old practiſian, he knowes well inough what humor domines moſt in anie of vs, and as a ſpirite hee can ſubtillie walken vp the ſame, making it peccant, or to abounde, as he thinkes meete for troubling of vs, when God will ſo permit him. And for the taking off of it, no doubt he will be glad to reliue ſuch of preſent paine, as he may thinke by theſe meanes to perſwade to bee catched in his euerlaſting ſnares and fetters. They can be-witch and take the life of men or women, by roſting of the Pictures, as I ſpake of before, which likewiſe is verie poſſible to their Maſter to performe, for although, (as I ſaide

beſore) that inſtrumente of waxe haue no vertue in that turne doing, yet may hee not verie well euen by that ſame meaſure that his conjured ſlaues meltes that waxe at the fire, may he not I ſay at theſe ſame times, ſubtilie as a ſpirite ſo weaken and ſcatter the ſpirites of life of the patient, as may make him on th'one part, for faintneſſe to ſweate out the humour of his bodie: And on the other parte, for the not concurrence of theſe ſpirites, which cauſes his digeſtion, ſo debilitat his ſtomak, that his humour radicall continually, ſweating out on the one parte, and no new good ſuck being put in the place thereof, for lack of digeſtion on the other, hee at laſt ſhall vaniſh awaie, euen as his picture will doe at the fire. And that knauiſh and cunning woorketman, by troubling him onely at ſome times, makes a proportion ſo neare betuixt the woorking of the one and the other, that both ſhall ende as it were at one time. They can rayſe ſtormes and tempeſtes in the aire, either vpon Sea or land, though not vniuerſally, but in ſuch a particular place and preſcribed boundes, as God will permitte them ſo to trouble: Which likewiſe is verie eaſie to be diſcerned from anie other naturall tempeſtes that are meteores, in reſpect of the ſuddaine and violent raiſing thereof, together with the ſhort induring of the ſame. And this is likewiſe verie poſſible to their maſter to do, he hauing ſuch affinitie with the aire as being a ſpirite, and hauing ſuch power of the forming and moouing thereof, as ye haue heard me alreadie declare: For

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in the Scripture, that ſtile of *the Prince of the aire* Epheſ. 2
is giuen vnto him. They can make folkes to becom phrenticque or Maniacque, which likewiſe is very poſſible to their maſter to do, ſence they are but naturall ſickneſſes: and ſo he may lay on theſe kindes, aſwell as anie others. They can make ſpirites either to follow and trouble perſones, or haunt certaine houſes, and affraie oftentimes the inhabitantes: as hath bene knowen to be done by our Witches at this time. And likewiſe they can make ſome to be poſſeſſed with ſpirites, & ſo to becom verie Dæmoniacques: and this laſt ſorte is verie poſſible likewiſe to the Deuill their Maſter to do, ſince he may eaſilie ſend his owne angells to trouble in what forme he pleaſes, any whom God wil permit him ſo to vſe.

PHI. But will God permit theſe wicked inſtrumentes by the power of the Deuill their maſter, to trouble by anie of theſe meanes, anie that beleeues in him?

EPI. No doubt, for there are three kinde of folkes whom God will permit ſo to be tempted or troubled; the wicked for their horrible ſinnes, to puniſh them in the like meaſure; The godlie that are ſleeping in anie great ſinnes or infirmities and weakeneſſe in faith, to waken them vp the faſter by ſuch an vncouth forme: and euen ſome of the beſt, that their patience may bee tryed before the world, as IOBS was. For why may not God vſe anie kinde of extraordinarie puniſhment, when it pleaſes him; as well as the ordinarie roddes of ſickneſſe or other aduerſities.

PHI.

PHI. Who then may be free from these Deuilish practises?

EPI. No man ought to presume so far as to promise anie impunitie to himselfe: for God hath before all beginninges preordinated aswell the particular sortes of Plagues as of benefites for euerie man, which in the owne time he ordaines them to be visited with, & yet ought we not to be the more affrayde for that, of any thing that the Deuill and his wicked instrumentes can do against vs: For we dailie fight against the Deuill in a hundreth other waies: And therefore as a valiant Captaine, affraies no more being at the combat, nor stayes from his purpose for the rummishing shot of a Cannon, nor the small clack of a Pistolet: suppose he be not certaine what may light vpon him; Euen so ought we boldlie to goe forwarde in fighting against the Deuill without anie greater terrour, for these his rarest weapons, nor for the ordinarie whereof wee haue daily the proofe.

PHI. Is it not lawfull then by the helpe of some other Witche to cure the disease that is casten on by that craft?

EPI. No waies lawfull: For I gaue you the reason thereof in that axiome of Theologie, which was the last wordes I spake of *Magie*.

PHI. How then may these diseases be lawfullie cured?

EPI. Onelie by earnest prayer to GOD, by amendement of their liues, and by sharp persewing euerie one, according to his calling of these instrumentes

mentes of Sathan, whose punishment to the death will be a salutarie sacrifice for the patient. And this is not onely the lawfull way, but likewise the most sure: For by the Deuils meanes, *can neuer the Deuill be-caſten out*, as Christ sayeth. And when such a cure is vsed, it may wel serue for a shorte time, but at the last, it will doubtlesse tend to the vtter perdition of the patient, both in bodie and soule. *Mark. 3*

Chap. VI. argv.

What sorte of folkes are least or most subiect to receiue harme by Witchcraft. What power they haue to harme the Magistrate, and vpon what respectes they haue any power in prison: And to what end may or will the Deuill appeare to them therein. Vpon what respectes the Deuill appeires in sundry shapes to sundry of them at any time.

Philomathes.

BVt who dare take vpon him to punish them, if no man can be sure to be free from their vnnaturall inuasiones?

Epi. We ought not the more of that restraine from vertue, that the way wherby we climbe thereunto be straight and perrilous. But besides that, as there is no kinde of persones so subject to receiue harme of them, as these that are of infirme and weake faith (which is the best buckler against such inuasiones:) so haue they so smal power ouer none, as ouer such as zealously and earnestlie persewes

them, without ſparing for anie worldlie reſpect.

PHI. Then they are like the Peſt, which ſmites theſe ſickareſt, that flies it fartheſt, and apprehends deepliest the perrell thereof.

EPI. It is euen ſo with them: For neither is it able to them to vſe anie falſe cure vpon a patient, except the patient firſt beleeue in their power, and ſo hazard the tinſell of his owne ſoule, nor yet can they haue leſſe power to hurte anie, nor ſuch as contemnes moſt their doinges, ſo being it comes of faith, and not of anie vaine arrogancie in themſelues.

PHI. But what is their power againſt the Magiſtrate?

EPI. Leſſe or greater, according as he deales with them. For if he be ſlouthfull towardes them, God is verie able to make them inſtrumentes to waken & puniſh his ſlouth. But if he be the contrarie, he according to the iuſt law of God, and allowable law of all Nationes, will be diligent in examining and puniſhing of them: GOD will not permit their maſter to trouble or hinder ſo good a woorke.

PHI. But fra they be once in handes and firmance, haue they anie further power in their craft?

EPI. That is according to the forme of their detention. If they be but apprehended and deteined by anie priuate perſon, vpon other priuate reſpectes, their power no doubt either in eſcaping, or in doing hurte, is no leſſe nor euer it was before

fore. But if on the other parte, their apprehending and detention be by the lawfull Magiſtrate, vpon the iuſt reſpectes of their guiltineſſe in that craft, their power is then no greater then before that euer they medled with their maſter. For where God beginnes iuſtlie to ſtrike by his lawfull Lieutennentes, it is not in the Deuilles power to defraude or bereaue him of the office, or effect of his powerfull and reuenging Scepter.

PHI. But will neuer their maſter come to viſite them, fra they be once apprehended and put in firmance?

EPI. That is according to the eſtaite that theſe miſerable wretches are in: For if they be obſtinate in ſtill denying, he will not ſpare, when he findes time to ſpeake with them, either if he finde them in anie comfort, to fill them more and more with the vaine hope of ſome maner of reliefe: or elſe if hee finde them in a deepe diſpaire, by all meanes to augment the ſame, and to perſwade them by ſome extraordinarie meanes to put themſelues downe, which verie commonlie they doe. But if they be penitent and confeſſe, God will not permit him to trouble them anie more with his preſence and allurementes.

PHI It is not good vſing his counſell I ſee then. But I woulde earneſtlie know when he appeares to them in Priſon, what formes vſes he then to take?

EPI. Diuers formes, euen as he vſes to do at other times vnto them. For as I told you, ſpeking of *Magie*,

he appeares to that kinde of craftes-men ordinarily in an forme, according as they agree vpon it amongst themselues: Or if they be but prentises, according to the qualitie of their circles or conjurationes: Yet to these capped creatures, he appeares as he pleases, and as he findes meetest for their humors. For euen at their publick conuentiones, he appeares to diuers of them in diuers formes, as we haue found by the difference of their confessiones in that point: For he deluding them with vaine impressiones in the aire, makes himselfe to seeme more terrible to the grosser sorte, that they maie thereby be moued to feare and reuerence him the more: And les monstrous and vncouth like againe to the craftier sorte, least otherwaies they might sturre and skunner at his vglinesse.

PHI. How can he then be felt, as they confesse they haue done him, if his bodie be but of aire?

EPI. I heare little of that amongst their confessiones, yet may he make himselfe palpable, either by assuming any dead bodie, and vsing the ministrie thereof, or else by deluding as wel their sence of feeling, as seeing; which is not impossible to him to doe, since all our senses, as we are so weake, and euen by ordinarie sicknesses will be often times deluded.

PHI. But I would speere one worde further yet, concerning his appearing to them in prison, which is this. May any other that chances to be present at that time in the prison, see him as well as they.

EPI.

EPI. Some-times they will, and some-times not, as it pleases God.

CHAP. VII. ARGV.

Two formes of the deuils visible conuersing in the earth, with the reasones wherefore the one of them was commuest in the time of Papistrie: *And the other sensine. Those that denies the power of the Deuill, denies the power of God, and are guiltie of the errour of the* Sadducees.

PHILOMATHES.

HAth the Deuill then power to appeare to any other, except to such as are his sworne disciples: especially since al Oracles, & such like kinds of illusiones were taken awaie and abolished by the cumming of CHRIST?

EPI. Although it be true indeede, that the brightnesse of the Gospell at his cumming, scaled the cloudes of all these grosse errors in the Gentilisme: yet that these abusing spirites, ceases not sensine at sometimes to appeare, dailie experience teaches vs. Indeede this difference is to be marked betwixt the formes of Sathans conuersing visiblie in the world. For of two different formes thereof, the one of them by the spreading of the Euangell, and conqueſt of the white horse, in the sixt Chapter of the Reuelation, is much hindred and become rarer there through. This his appearing to any Christians, troubling of them outwardly, or possessing of them constraynedly. The other of them is be-

become commuher and more vſed ſenſine, I meane by their vnlawfull artes, whereupon our whole purpoſe hath bene. This we finde by experience in this Ile to be true. For as we know, moe Ghoſtes and ſpirites were ſeene, nor tongue can tell, in the time of blinde *Papiſtrie* in theſe Countries, where now by the contrarie, a man ſhall ſcarcely all his time here once of ſuch things. And yet were theſe vnlawfull artes farre rarer at that time: and neuer were ſo much harde of, nor ſo rife as they are now.

PHI. What ſhould be the cauſe of that?

EPI. The diuerſe nature of our ſinnes procures at the Iuſtice of God, diuerſe ſortes of puniſhments anſwering thereunto. And therefore as in the time of *Papiſtrie*, our fathers erring groſſelie, & through ignorance, that miſt of errours ouerſhaddowed the Deuill to walke the more familiarlie amongſt them: And as it were by barnelie and affraying terroures, to mocke and accuſe their barnelie erroures. By the contrarie, we now being ſounde of Religion, and in our life rebelling to our profeſſion, God iuſtlie by that ſinne of rebellion, as *Samuel* calleth it, accuſeth our life ſo wilfullie fighting againſt our profeſſion.

PHI. Since yee are entred now to ſpeake of the appearing of ſpirites: I would be glad to heare your opinion in that matter. For manie denies that anie ſuch ſpirites can appeare in theſe daies as I haue ſaid.

EPI. Doubtleſſlie who denyeth the power of the

the Deuill; woulde likewiſe denie the power of God, if they could for ſhame. For ſince the Deuill is the verie contrarie oppoſite to God, there can be no better way to know God, then by the contrarie; as by the ones power (though a creature) to admire the power of the great Creator: by the falſhood of the one to conſidder the trueth of the other, by the injuſtice of the one, to conſidder the Iuſtice of the other: And by the cruelty of the one, to conſidder the mercifulneſſe of the other: And ſo foorth in all the reſt of the eſſence of God, and qualities of the Deuill. But I feare indeede, there be ouer many *Sadduces* in this worlde, that denies all kindes of ſpirites: For convicting of whoſe errour, there is cauſe inough if there were no more, that God ſhould permit at ſometimes ſpirits viſiblie to kyith.

THE THIRDE BOOKE OF DÆmonologie.

ARGVMENT.

The deſcription of all theſe kindes of Spirites that troubles men or women. The concluſion of the whole Dialogue.

CHAP. I. ARGV.

The diuiſion of ſpirites in foure principall kindes. The deſcription of the firſt kinde of them, called Spectra & vmbræ mortuorum. *What is the beſt way to be free of their trouble.*

PHILOMATHES.

Pray you now then go forward in telling what ye thinke fabulous, or may be trowed in that caſe.

EPI. That kinde of the Deuils conuerſing in the earth, may be diuided in foure different kindes, whereby he affrayeth and troubleth the bodies of men: For of the abuſing of the ſoule,

I haue ſpoken alreadie. The firſt is, where ſpirites troubles ſome houſes or ſolitarie places: The ſecond, where ſpirites followes vpon certaine perſones, and at diuers houres troubles them: The thirde, when they enter within them and poſſeſſe them: The fourth is theſe kinde of ſpirites that are called vulgarlie the Fayrie. Of the three former kindes, ye harde alreadie, how they may artificiallie be made by Witch-craft to trouble folke: Now it reſtes to ſpeake of their naturall comming as it were, and not rayſed by Witch-craft. But generally I muſt for-warne you of one thing before I enter in this purpoſe: that is, that although in my diſcourſeing of them, I deuyde them in diuers kindes, yee muſt notwithſtanding there of note my Phraſe of ſpeaking in that: For doubtleſſlie they are in effect, but all one kinde of ſpirites, who for abuſing the more of mankinde, takes on theſe ſundrie ſhapes, and vſes diuerſe formes of out-ward actiones, as if ſome were of nature better then other. Nowe I returne to my purpoſe: As to the firſt kinde of theſe ſpirites, that were called by the auncients by diuers names, according as their actions were. For if they were ſpirites that haunted ſome houſes, by appearing in diuers and horrible formes, and making greate dinne: they were called *Lemures* or *Spectra*. If they appeared in likeneſſe of anie defunct to ſome friends of his, they wer called *vmbræ mortuorum*: And ſo innumerable ſtiles they got, according to their actiones, as I haue ſaid alreadie. As we ſee by experience, how manie ſtiles they haue gi-

ven them in our language in the like maner: Of the appearing of these spirites, wee are certified by the Scriptures, where the Prophet ESAY 13. and 34. cap. threatning the destruction of *Babell* and *Edom*: declares, that it shal not onlie be wracked, but shall become so greate a solitude, as it shall be the habitackle of Howlettes, and of ZIIM and IIM, which are the proper Hebrewe names for these Spirites. The cause whie they haunte solitarie places, it is by reason, that they may affraie and brangle the more the faith of suche as them alone hauntes such places. For our nature is such, as in companies wee are not so soone mooued to anie such kinde of feare, as being solitare, which the Deuill knowing well inough, hee will not therefore assaile vs but when we are weake: And besides that, GOD will not permit him so to dishonour the societies and companies of Christians, as in publicke times and places to walke visiblie amongst them. On the other parte, when he troubles certaine houses that are dwelt in, it is a sure token either of grosse ignorance, or of some grosse and slanderous sinnes amongst the inhabitantes thereof: which God by that extraordinarie rod punishes.

Esay 13
Ierc. 50

PHI. But by what way or passage can these Spirites enter in these houses, seeing they alledge that they will enter, Doore and Window being steiked?

EPI. They will choose the passage for their entresse, according to the forme that they are in at that

that time. For if they haue aſſumed a deade bodie, whereinto they lodge themſelues, they can eaſely inough open without dinne anie Doore or Window, and enter in thereat. And if they enter as a ſpirite onelie, anie place where the aire may come in at, is large inough an entrie for them: For as I ſaid before, a ſpirite can occupie no quantitie.

PHI. And will God then permit theſe wicked ſpirites to trouble the reſte of a dead bodie, before the reſurrection thereof? Or if he will ſo, I thinke it ſhould be of the reprobate onely.

EPI. What more is the reſte troubled of a dead bodie, when the Deuill carryes it out of the Graue to ſerue his turne for a ſpace, nor when the Witches takes it vp and joyntes it, or when as Swine wortes vppe the graues? The reſt of them that the Scripture ſpeakes of, is not meaned by a locall remaining continuallie in one place, but by their reſting from their trauelles and miſeries of this worlde, while their latter conjunction againe with the ſoule at that time to receaue full glorie in both. And that the Deuill may vſe aſwell the miniſtrie of the bodies of the faithfull in theſe caſes, as of the vn-faithfull, there is no inconvenient; for his haunting with their bodies after they are deade, can no-waies defyle them: In reſpect of the ſoules abſence. And for anie diſhonour it can be vnto them, by what reaſon can it be greater, then the hanging, heading, or many ſuch ſhameful deaths, that good men wil ſuffer?

for there is nothing in the bodies of the faithfull, more worthie of honour, or freer from corruption by nature, nor in these of the vnfaithful, while time they be purged and glorified in the latter daie, as is dailie seene by the vilde diseases and corruptions, that the bodies of the faythfull are subject vnto, as yee will see clearelie proued, when I speake of the possessed and Dæmoniacques.

PHI. Yet there are sundrie that affirmes to haue haunted such places, where these spirites are alleaged to be: And coulde neuer heare nor see anie thing.

EPI. I thinke well: For that is onelie reserued to the secreete knowledge of God, whom he wil permit to see such thinges, and whome not.

PHI. But where these spirites hauntes and troubles anie houses, what is the best waie to banishe them?

EPI. By two meanes may onelie the remeid of such things be procured: The one is ardent prayer to God, both of these persones that are troubled with them, and of that Church whereof they are. The other is the purging of themselues by amende ment of life from such sinnes, as haue procured that extraordinarie plague.

PHI. And what meanes then these kindes of spirites, when they appeare in the shaddow of a person newlie dead, or to die, to his friendes?

EPI. When they appeare vpon that occasion, they are called Wraithes in our language. Amongst the *Gentiles* the Deuill vsed that much, to make them

them beleeue that it was ſome good ſpirite that appeared to them then, ether to forewarne them of the death of their friend; or elſe to diſcouer vnto them, the will of the defunct, or what was the way of his ſlauchter, as is written in the booke of the hiſtories Prodigious. And this way hee eaſelie deceiued the *Gentiles*, becauſe they knew not God: And to that ſame effect is it, that he now appeares in that maner to ſome ignorant Chriſtians. For he dare not ſo illude anie that knoweth that, neither can the ſpirite of the defunct returne to his friend, or yet an Angell vſe ſuch formes.

PHI. And are not our war-woolfes one ſorte of theſe ſpirits alſo, that hauntes and troubles ſome houſes or dwelling places?

EPI. There hath indeede bene an old opinion of ſuch like thinges; For by the *Greekes* they were called λυκανθρωποι which ſignifieth men-woolfes. But to tell you ſimplie my opinion in this, if anie ſuch thing hath bene, I take it to haue proceeded but of a naturall ſuper-abundance of Melancholie, which as wee reade, that it hath made ſome thinke themſelues Pitchers, and ſome horſes, and ſome one kinde of beaſt or other: So ſuppoſe I that it hath ſo viciat the imagination and memorie of ſome, as *per lucida interualla*, it hath ſo highlie occupyed them, that they haue thought themſelues verrie Woolfes indeede at theſe times: and ſo haue counterfeited their actiones in goeing on their handes and feete, preaſſing to deuoute women and barnes, fighting and ſnatching with all the towne

dogges, and in vſing ſuch like other bruitiſh actiones, and ſo to become beaſtes by a ſtrong apprehenſion, as *Nebucad-netzar* was ſeuen yeares: but as to their hauing and hyding of their hard & ſchellie ſloughes, I take that to be but eiked, by vncertaine report, the author of all lyes.

Dan. 4.

Chap. II. argv.

The deſcription of the next two kindes of Spirites, whereof the one followes outwardlie, the other poſſeſſes inwardlie the perſones that they trouble. That ſince all Prophecies and viſiones are nowe ceaſed, all ſpirites that appeares in theſe formes are euill.

Philomathes.

COme forward now to the reſte of theſe kindes of ſpirites.

Epi. As to the next two kindes, that is, either theſe that outwardlie troubles and followes ſome perſones, or elſe inwardlie poſſeſſes them: I will conjoyne them in one, becauſe aſwel the cauſes ar alike in the perſons that they are permitted to trouble: as alſo the waies whereby they may be remedied and cured.

Phi. What kinde of perſones are they that vſes to be ſo troubled?

Epi. Two kindes in ſpeciall: Either ſuch as being guiltie of greeuous offences, God puniſhes by

by that horrible kinde of ſcourdge, or elſe being perſones of the beſte nature peraduenture, that yee ſhall finde in all the Countrie about them, GOD permittes them to be troubled in that ſort, for the tryall of their patience, and wakening vp of their zeale, for admoniſhing of the beholders, not to truſte ouer much in themſelues, ſince they are made of no better ſtuffe, and peraduenture blotted with no ſmaller ſinnes (as CHRIST ſaide, ſpeaking of them vppon whome the Towre in *Siloam* fell:) And for giuing likewiſe to the ſpectatators, matter to prayſe GOD, that they meriting no better, are yet ſpared from being corrected in that fearefull forme. *Luc.13.*

PHI. Theſe are good reaſones for the parte of GOD, which apparantlie mooues him ſo to permit the Deuill to trouble ſuch perſones. But ſince the Deuil hath euer a contrarie reſpecte in all the actiones that GOD employes him in: which is I pray you the end and mark he ſhoots at in this turne?

EPI. It is to obtaine one of two thinges thereby, if he may: The one is the tinſell of their life, by inducing them to ſuch perrilous places at ſuch time as he either followes or poſſeſſes them, which may procure the ſame: And ſuch like, ſo farre as GOD will permit him, by tormenting them to weaken their bodie, and caſte them in incurable diſeaſes. The other thinge that hee preaſes to obteine by troubling of them, is the tinſell of their ſoule, by intiſing them to miſtruſte

and blaſpheme God: Either for the intollerableneſſe of their tormentes, as he aſſayed to haue done with Iob; or elſe for his promiſing vnto them to leaue the troubling of them, incaſe they would ſo do, as is knowen by experience at this ſame time by the confeſſion of a young one that was ſo troubled.

Iob.1.

Phi. Since ye haue ſpoken now of both theſe kindes of ſpirites comprehending them in one: I muſt nowe goe backe againe in ſpeering ſome queſtions of euerie one of theſe kindes in ſpeciall. And firſt for theſe that followes certaine perſones, yee know that there are two ſortes of them: One ſorte that troubles and tormentes the perſones that they haunt with: An other ſort that are ſeruiceable vnto them in all kinde of their neceſſaries, and omittes neuer to forwarne them of anie ſuddaine perrell that they are to be in. And ſo in this caſe, I would vnderſtande whither both theſe ſortes be but wicked and damned ſpirites: Or if the laſt ſorte be rather Angells, (as ſhould appeare by their actiones) ſent by God to affiſt ſuch as he ſpeciallie fauoures. For it is written in the Scriptures, that *God ſendes Legions of Angells to guarde and watch ouer his elect.*

Gen.32.
1.Kin.6
Pſal.34.

Epi. I know well inough where fra that errour which ye alleage hath proceeded: For it was the ignorant *Gentiles* that were the fountaine thereof. Who for that they knew not God, they forged in their owne imaginariones, euery man to be ſtill accompanied with two ſpirites, whereof they called the

the one *genius bonus*, the other *genius malus*: the Greekes called them εὐδαίμονα & κακοδαίμονα: whereof the former they saide, perswaded him to all the good he did: the other entised him to all the euill. But praised be God we that are christians, & walks not amongst the *Cymmerian* conjectures of man, knowes well inough, that it is the good spirite of God onely, who is the fountain of all goodnes, that perswads vs to the thinking or doing of any good: and that it is our corrupted flesh and Sathan, that intiseth vs to the contrarie. And yet the Deuill for confirming in the heades of ignoraunt Christians, that errour first mainteined among the Gentiles, he whiles among the first kinde of spirits that I speak of, appeared in time of *Papistrie* and blindnesse, and haunted diuers houses, without doing any euill, but doing as it were necessarie turnes vp and down the house: and this spirit they called *Brownie* in our language, who appeared like a rough-man: yea, some were so blinded, as to beleeue that their house was all the sonsier, as they called it, that such spirites resorted there.

PHI. But since the Deuils intention in all his actions, is euer to do euill, what euill was there in that forme of doing, since their actions outwardly were good.

EPI. Was it not euill inough to deceiue simple ignorantes, in making them to take him for an Angell of light, and so to account of Gods enemie, as of their particular friend: where by the contrarie, all we that are Christians, ought assuredly to know

that ſince the comming of Chriſt in the fleſh, and eſtabliſhing of his Church by the Apoſtles, all miracles, viſions, prophecies, & appearances of Angels or good ſpirites are ceaſed. Which ſerued onely for the firſt ſowing of faith, & planting of the Church. Where now the Church being eſtabliſhed, and the white Horſe whereof I ſpake before, hauing made his conqueſte, the Lawe and Prophets are thought ſufficient to ſerue vs, or make vs inexcuſable, as Chriſt ſaith in his parable of *Lazarus* and the riche man.

Luk. 16.

Chap. III. argv.

The deſcription of a particular ſort of that kind of following ſpirites, called Incubi *and* Succubi: *And what is the reaſon wherefore theſe kindes of ſpirites haunte moſt the Northerne and barbarous parte of the world.*

Philomathes.

THE next queſtion that I would ſpeere, is likewiſe concerning this firſt of theſe two kindes of ſpirites that ye haue conjoyned: and it is this; ye knowe how it is commonly written and reported, that amongſt the reſt of the ſortes of ſpirites that followes certaine perſons, there is one more monſtrous nor al the reſt: in reſpect as it is alleaged, they converſe naturally with them whom they trouble and hauntes with: and therefore I would knowe in two thinges your opinion herein: Firſt if ſuche a thing can be: and next if it be: whether there be a difference of ſexes amongſt theſe ſpirites or not.

Epi. That abhominable kinde of the Deuills abuſing

abuſing of men or women, was called of old, *Incubi* and *Succubi*, according to the difference of the ſexes that they conuerſed with. By two meanes this great kinde of abuſe might poſſibly be performed: The one, when the Deuill onelie as a ſpirite, and ſtealing out the ſperme of a dead bodie, abuſes them that way, they not graithlie ſeeing anie ſhape or feeling anie thing, but that which he ſo conuayes in that part: As we reade of a Monaſterie of Nunnes which were burnt for their being that way abuſed. The other meane is when he borrowes a dead bodie and ſo viſiblie, and as it ſeemes vnto them naturallie as a man converſes with them. But it is to be noted, that in whatſoeuer way he vſeth it, that ſperme ſeemes intollerably cold to the perſon abuſed. For if he ſteale out the nature of a quick perſon, it cannot be ſo quicklie carryed, but it will both tine the ſtrength and heate by the way, which it could neuer haue had for lacke of agitation, which in the time of procreation is the procurer & wakener vp of theſe two natural qualities. And if he occupying the dead bodie as his lodging expell the ſame out thereof in the dewe time, it muſt likewiſe be colde by the participation with the qualities of the dead bodie whereout of it comes. And whereas yee inquire if theſe ſpirites be diuided in ſexes or not, I thinke the rules of Philoſophie may eaſelie reſolue a man of the contrarie: For it is a ſure principle of that arte, that nothing can be diuided in ſexes, except ſuch liuing bodies as muſt haue a naturall ſeede to ge-

nere by. But we know ſpirites hath no ſeede proper to themſelues, nor yet can they gender one with an other.

PHI. How is it then that they ſay ſundrie monſters haue bene gotten by that way.

EPI. Theſe tales are nothing but *Aniles fabulæ*. For that they haue no nature of their owne, I haue ſhewed you alreadie. And that the cold nature of a dead bodie, can woorke nothing in generation, it is more nor plaine, as being already dead of it ſelfe as well as the reſt of the bodie is, wanting the naturall heate, and ſuch other naturall operation, as is neceſſarie for woorking that effect, and incaſe ſuch a thing were poſſible (which were allutterly againſt all the rules of nature) it would bread no monſter, but onely ſuch a naturall of-ſpring, as would haue cummed betuixt that man or woman and that other abuſed perſon, in-caſe they both being aliue had had a doe with other. For the Deuilles parte therein, is but the naked carrying or expelling of that ſubſtance: And ſo it coulde not participate with no qualitie of the ſame. Indeede, it is poſſible to the craft of the Deuill to make a womans bellie to ſwel after he hath that way abuſed her, which he may do, either by ſteiring vp her own humor, or by herbes, as we ſee beggars daily doe. And when the time of her deliuery ſhould come to make her thoil great doloures, like vnto that naturall courſe; and then ſubtillie to ſlippe in the Mid-wiues handes, ſtockes, ſtones, or ſome monſtruous barne brought from ſome other place, but this is more reported

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and geſſed at by others, nor beleeued by me.

PHI. But what is the cauſe that this kinde of abuſe is thought to be moſt common in ſuch wild partes of the worlde, as *Lap-land*, and *Fin-land*, or in our North Iles of *Orkney* and *Schet-land*.

EPI. Becauſe where the Deuill findes greateſt ignorance and barbaritie, there aſſayles he groſſelieſt, as I gaue you the reaſon wherefore there was moe Witches of women kinde nor men.

PHI. Can anie be ſo vnhappie as to giue their willing conſent to the Deuilles vilde abuſing them in this forme.

EPI. Yea, ſome of the Witches haue confeſſed, that he hath perſwaded them to giue their willing conſent thereunto, that he may thereby haue them feltred the ſikarer in his ſnares; But as the other compelled ſorte is to be pittied and prayed for, ſo is this moſt highlie to be puniſhed and deteſted.

PHI. It is not the thing which we cal the *Mare*, which takes folkes ſleeping in their bedds, a kinde of theſe ſpirites, whereof yeare ſpeaking?

EPI. No, that is but a naturall ſicknes, which the Mediciners hath giuen that name of *Incubus* vnto *ab incubando*, becauſe it being a thick fleume, falling into our breaſt vpon the harte, while we are ſleeping, intercludes ſo our vitall ſpirites, and takes all power from vs, as maks vs think that there were ſome vnnaturall burden or ſpirite, lying vpon vs and holding vs downe.

CHAP. IIII. ARGV.

The deſcription of the Dæmoniackes & poſſeſſed. By what reaſon the Papiſtes *may haue power to cure them.*

PHILOMATHES.

VVEL, I haue told you now all my doubts, and ye haue ſatiſfied me therein, concerning the firſt of theſe two kindes of ſpirites that ye haue conjoyned. Now I am to inquire onely two thinges at you concerning the laſt kinde, I meane the Dæmoniackes. The firſt is, whereby ſhal theſe poſſeſſed folks be diſcerned fra them that ar trubled with a natural Phrenſie or Manie. The next is, how can it be that they can be remedied by the *Papiſtes* Church, whome wee counting as Hereticques, it ſhould appeare that one Deuill ſhould not caſt out an other, for then would *his kingdome be diuided in it ſelfe*, as CHRIST ſaid.

Mat. 12
Mark. 3

EPI. As to your firſt queſtion; there are diuers ſymptomes, whereby that heauie trouble may be diſcerned from a naturall ſickeneſſe, and ſpecial-lie three, omitting the diuers vaine ſignes that the *Papiſtes* attributes vnto it: Such as the raging at holie water, their fleeing a back from the Croce, their not abiding the hearing of God named, and innumerable ſuch like vaine thinges that were alike faſhious and feckles to recite. But to come to theſe three ſymptomes then, whereof I ſpake, I account the one of them to be the incredible ſtrength of the poſſeſſed creature, which will farre exceede the ſtrength of ſix of the wighteſt and wodeſt of any other men that are not ſo troubled. The next is the bol-

boldning vp ſo far of the patients breaſt and bellie, with ſuch an vnnaturall ſturring and vehement agitation within them: And ſuch an ironie hardnes of his ſinnowes ſo ſtiffelie bended out, that it were not poſſible to prick out as it were the skinne of anie other perſon ſo far: ſo mightely works the Deuil in all the members and ſenſes of his body, he being locallie within the ſame, ſuppoſe of his ſoule and affectiones thereof, hee haue no more power then of any other mans. The laſt is, the ſpeaking of ſundrie languages, which the patient is knowen by them that were acquainte with him neuer to haue learned, and that with an vncouth and hollowe voice, and al the time of his ſpeaking, a greater motion being in his breaſt then in his mouth. But fra this laſt ſymptome is excepted ſuch, as are altogether in the time of their poſſeſſing bereft of al their ſenſes being poſſeſſed with a dumme and blynde ſpirite, whereof Chriſt releiued one, in the 12. of *Mathew*. And as to your next demande, it is firſt to be doubted if the *Papiſtes* or anie not profeſſing the the onelie true Religion, can relieue anie of that trouble. And next, in-caſe they can, vpon what reſpectes it is poſſible vnto them. As to the former vpon two reaſons, it is grounded: firſt that it is knowen ſo manie of them to bee counterfite, which wyle the Clergie inuentes for confirming of their rotten Religion. The next is, that by experience we finde that few, who are poſſeſſed indeede, are fullie cured by them: but rather the Deuill is content to releaſe the bodelie hurting of them, for a

ſhorte

ſhorte ſpace, thereby to obteine the perpetual hurt of the ſoules of ſo many that by theſe falſe miracles may be induced or confirmed in the profeſſion of that erroneous Religion: euen as I told you before that he doth in the falſe cures, or caſting off of diſeaſes by Witches. As to the other part of the argument in-caſe they can, which rather (with reuerence of the learned thinking otherwaies) I am induced to beleeue, by reaſon of the faithfull report that men ſound of religion, haue made according to their ſight thereof, I think if ſo be, I ſay theſe may be the reſpectes, whereupon the *Papiſtes* may haue that power. CHRIST gaue a commiſſion and power to his Apoſtles to caſt out Deuilles, which they according thereunto put in execution: The rules he bad them obſerue in that action, was faſting and praier: & the action it ſelfe to be done in his name. This power of theirs proceeded not then of anie vertue in them, but onely in him who directed them. As was clearly proued by *Iudas* his hauing as greate power in that commiſſion, as anie of the reſte. It is eaſie then to be vnderſtand that the caſting out of Deuilles, is by the vertue of faſting and prayer, and in-calling of the name of God, ſuppoſe manie imperfectiones be in the perſon that is the inſtrumente, as CHRIST him ſelfe teacheth vs of the power that falſe Prophets ſall haue to caſte out Devils. It is no wounder then, theſe reſpects of this action being conſidered, that it may be poſſible to the *Papiſtes*, though erring in ſundrie points of Religion to accompliſh this, if they vſe the right

Mat. 7.

forme

forme prescribed by CHRIST herein. For what the worse is that action that they erre in other thinges, more then their Baptisme is the worse that they erre in the other Sacrament, and haue eiked many vaine freittes to the Baptisme it selfe.

PHI. Surelie it is no little wonder that God should permit the bodies of anie of the faithfull to be so dishonoured, as to be a dwelling place to that vncleane spirite.

EPI. There is it which I told right now, would prooue and strengthen my argument of the deuils entring in the dead bodies of the faithfull. For if he is permitted to enter in their liuing bodies, euen when they are ioyned with the soule: how much more will God permit him to enter in their dead carions, which is no more man, but the filthie and corruptible caise of man. For as CHRIST sayth, *It is not any thing that enters within man that defiles him, but onely that which proceedes and commeth out of him.* Mark. 7.

CHAP. V. ARGV.

The description of the fourth kinde of Spirites called the Phairie: *What is possible therein, and what is but illusiones. How far this Dialogue entreates of all these thinges, and to what end.*

PHILOMATHES.

NOW I pray you come on to that fourth kinde of spirites.

EPI. That fourth kinde of spirites, which by the Gentiles was called *Diana*, and her wandring court, and amongst vs was called the *Phairie* (as I

tould you) or our good neighboures, was one of the ſortes of illuſiones that was rifeſt in the time of *Papiſtrie*: for although it was holden odious to Propheſie by the deuill, yet whome theſe kinde of Spirites carryed awaie, and informed, they were thought to be ſonſieſt and of beſt life. To ſpeake of the many vaine trattles founded vpon that illuſion: How there was a King and Queene of *Phairie*, of ſuch a iolly court & train as they had, how they had a teynd, & dutie, as it were, of all goods: how they naturallie rode and went, eate and drank, and did all other actiones like naturall men and women: I thinke it liker VIRGILS *Campi Elyſij*, nor anie thing that ought to be beleeued by Chriſtians, except in generall, that as I ſpake ſundrie times before, the deuil illuded the ſenſes of ſundry ſimple creatures, in making them beleeue that they ſaw and harde ſuch thinges as were nothing ſo indeed.

PHI. But how can it be then, that ſundrie Witches haue gone to death with that confeſſion, that they haue ben tranſported with the *Phairie* to ſuch a hill, which opening, they went in, and there ſaw a faire Queen, who being now lighter, gaue them a ſtone that had ſundrie vertues, which at ſundrie times hath bene produced in judgement?

EPI. I ſay that, euen as I ſaid before of that imaginar rauiſhing of the ſpirite foorth of the bodie. For may not the deuil obiect to their fantaſie, their ſenſes being dulled, and as it were a ſleepe, ſuch hilles & houſes within them, ſuch gliſtering courts and traines, and whatſoeuer ſuch like wherewith he pleaſeth to delude them. And in the meane

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time their bodies being ſenſeleſſe, to conuay in their hande any ſtone or ſuch like thing, which he makes them to imagine to haue receiued in ſuch a place.

PHI. But what ſay ye to their fore-telling the death of ſundrie perſones, whome they alleage to haue ſeene in theſe places? That is, a ſooth-dreame (as they ſay) ſince they ſee it walking.

EPI. I thinke that either they haue not bene ſharply inough examined, that gaue ſo blunt a reaſon for their Propheſie, or otherwaies, I thinke it likewiſe as poſſible that the Deuill may propheſie to them when he deceiues their imaginationes in that ſorte, as well as when he plainely ſpeakes vnto them at other times for their propheſying, is but by a kinde of viſion, as it were, wherein he commonly counterfeits God among the Ethnicks, as I told you before.

PHI. I would know now whether theſe kindes of ſpirites may only appeare to Witches, or if they may alſo appeare to anie other.

EPI. They may do to both, to the innocent ſort, either to affraie them, or to ſeeme to be a better ſorte of folkes nor vncleane ſpirites are, and to the Witches, to be a cullour of ſafetie for them, that ignorant Magiſtrates may not puniſh them for it, as I told euen now. But as the one ſorte, for being perforce troubled with them ought to be pitied, ſo ought the other ſorte (who may bee diſcerned by their taking vppon them to Propheſie by them,) That ſorte I ſay, ought as ſeuerely to be puniſhed as any other Witches, and rather the more, that

that they goe dissemblingly to woorke.

PHI. And what makes the spirites haue so different names from others.

EPI. Euen the knauerie of that same deuil; who as hee illudes the *Necromancers* with innumerable feyned names for him and his angels, as in special, making *Sathan*, *Beelzebub*, & *Lucifer*, to be three sundry spirites, where we finde the two former, but diuers names giuen to the Prince of all the rebelling angels by the Scripture. As by CHRIST, the Prince of all the Deuilles is called, *Beelzebub* in that place, which I alleaged against the power of any hereticques to cast out Deuils. By IOHN in the Reuelation, the old tempter is called, *Sathan the Prince of all the euill angels*. And the last, to wit, *Lucifer*, is but by allegorie taken from *the day Starre* (so named in diuers places of the Scriptures) because of his excellencie (I meane the Prince of them) in his creation before his fall. Euen so I say he deceaues the Witches, by attributing to himselfe diuers names: as if euery diuers shape that he trans formes himselfe in, were a diuers kinde of spirit.

PHI. But I haue hard many moe strange tales of this *Phairie*, nor ye haue yet told me.

EPI. As well I do in that, as I did in all the rest of my discourse. For because the ground of this conference of ours, proceeded of your speering at me at our meeting, if there was such a things as Witches or spirites: And if they had any power: I therefore haue framed my whole discours, only to proue that such things are and may be, by such number of examples as I show to be possible by reason: & keepes

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me from dipping any further in playing the part of a Dictionarie, to tell what euer I haue read or harde in that purpose, which both would exceede fayth, and rather would seeme to teach such vnlawfull artes, nor to disallow and condemne them, as it is the duetie of all Christians to do.

Chap. VI. argv.

Of the tryall and punishment of Witches. What sorte of accusation ought to be admitted against them. What is the cause of the increasing so far of their number in this age.

Philomathes.

THEN To make an ende of our conference, since I see it drawes late, what forme of punishment thinke ye merites these *Magicians* and Witches? For I see that ye account them to be all alike guiltie?

Epi. They ought to be put to death according to the Law of God, the ciuill and imperial law, and municipall law of all Christian nations.

Phi. But what kinde of death I pray you?

Epi. It is commonly vsed by fire, but that is an indifferent thing to be vsed in euery cuntrie, according to the Law or custome thereof.

Phi. But ought no sexe, age nor ranck to be exempted?

Epi. None at al (being so vsed by the lawful Magistrate) for it is the highest poynt of Idolatrie, wherein no exception is admitted by the law of God.

Phi. Then bairnes may not be spared?

Epi. Yea, not a haire the lesse of my conclusion.

For they are not that capable of reason as to practise such thinges. And for any being in company and not reueiling thereof, their lesse and ignorant age will no doubt excuse them.

PHI. I see ye condemne them all that are of the counsell of such craftes.

EPI. No doubt, for as I said, speaking of *Magie*, the consulters, trusters in, ouer-seers, interteiners or sturrers vp of these craftes-folkes, are equallie guiltie with themselues that are the practisers.

PHI. Whether may the Prince then, or supreame Magistrate, spare or ouer-see any that are guiltie of that craft vpon som great respects knowen to him?

EPI. The Prince or Magistrate for further tryals cause, may continue the punishing of them such a certaine space as he thinkes conuenient: But in the end to spare the life, and not to strike when God bids strike, and so seuerelie punish in so odious a fault & treason against God, it is not only vnlawful, but doubtlesse no lesse sinne in that Magistrate, nor it was in SAVLES sparing of AGAG. And so comparable to the sin of Witch-craft it selfe, as SAMVELL alleaged at that time.

1. Sam. 15.

PHI. Surely then, I think since this crime ought to be so seuerely punished. Iudges ought to beware to condemne any, but such as they are sure are guiltie, neither should the clattering reporte of a carling serue in so weightie a case.

EPI. Iudges ought indeede to beware whome they condemne: For it is as great a crime (as SALOMON sayeth,) *To condemne the innocent, as to let the guiltie escape free*; neither ought the report of any

Pro. 17.

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one infamous person, be admitted for a sufficient proofe, which can stand of no law.

PHI. And what may a number then of guilty persons confessions, woork against one that is accused?

EPI. The assise must serue for interpretour of our law in that respect. But in my opinion, since in a mater of treason against the Prince, barnes or wiues, or neuer so diffamed persons, may of our law serue for sufficient witnesses and proofes. I thinke surely that by a far greater reason, such witnesses may be sufficient in matters of high treason against God: For who but Witches can be prooues, and so witnesses of the doings of Witches.

PHI. Indeed, I trow they wil be loath to put any honest man vpon their counsell. But what if they accuse folke to haue bene present at their Imaginar conuentiones in the spirite, when their bodies lyes senceleſſe, as ye haue said.

EPI. I think they are not a haire the lesse guiltie: For the Deuill durst neuer haue borrowed their shaddow or similitude to that turne, if their consent had not bene at it: And the consent in these turnes is death of the law.

PHI. Then SAMVEL was a Witch: For the Deuill resembled his shape, and played his person in giuing response to SAVLE.

EPI. SAMVEL was dead aswell before that; and so none coulde slander him with medling in that vnlawfull arte. For the cause why, as I take it, that God will not permit Sathan to vse the shapes or similitudes of any innocent persones at such vnlawful times, is that God wil not permit that any innocent

cent perſons ſhalbe ſlandered with that vile defection: for then the deuil would find waies anew, to calumniate the beſt. And this we haue in proofe by them that are carryed with the *Phairie*, who neuer ſee the ſhaddowes of any in that courte, but of them that thereafter are tryed to haue bene brethren and ſiſters of that craft. And this was likewiſe proued by the cõfeſſion of a young Laſſe, troubled with ſpirites, laide on her by Witchcraft. That although ſhee ſaw the ſhapes of diuerſe men & women troubling her, and naming the perſons whom theſe ſhaddowes repreſents: yet neuer one of them are found to be innocent, but al clearely tried to be moſt guilty, & the moſt part of them confeſſing the ſame. And beſides that, I think it hath ben ſeldome harde tell of, that any whome perſones guiltie of that crime accuſed, as hauing knowen them to be their marrowes by eye-ſight, and not by hear-ſay, but ſuch as were ſo accuſed of Witch-craft, could not be clearely tryed vpon them, were at the leaſt publickly knowen to be of a very euil life & reputation: ſo iealous is God I ſay, of the fame of them that are innocent in ſuch cauſes. And beſides that, there are two other good helpes that may be vſed for their trial: the one is the finding of their marke, and the trying the inſenſiblenes thereof. The other is their fleeting on the water: for as in a ſecret murther, if the deade carcaſe be at any time thereafter handled by the murtherer, it wil guſh out of bloud, as if the blud wer crying to the heauen for reuenge of the murtherer, God hauing appoynted that ſecret ſuper-naturall ſigne, for tryall of that ſecrete

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vnnaturall crime, ſo it appeares that God hath appoynted (for a ſuper-naturall ſigne of the monſtruous impietie of the Witches) that the water ſhal refuſe to receiue them in her boſom, that haue ſhaken off them the ſacred Water of Baptiſme, and wilfullie refuſed the benefite thereof: No not ſo much as their eyes are able to ſhed teares (thretten and torture them as ye pleaſe) while firſt they repent (God not permitting them to diſſemble their obſtinacie in ſo horrible a crime) albeit the women kinde eſpecially, be able other-waies to ſhed teares at euery light occaſion when they will, yea, although it were diſſemblingly like the *Crocodiles*.

PHI. Well, wee haue made this conference to laſt as long as leaſure would permit: And to conclude then, ſince I am to take my leaue of you, I pray God to purge this Cuntrie of theſe diuelliſhe practiſes: for they were neuer ſo rife in theſe partes, as they are now.

EPI. I pray God that ſo be to. But the cauſes ar ouer manifeſt, that makes them to be ſo rife. For the greate wickedneſſe of the people on the one parte, procures this horrible defection, whereby God juſtlie puniſheth ſinne, by a greater iniquitie. And on the other part, the conſummation of the worlde, and our deliuerance drawing neare, makes Sathan to rage the more in his inſtruments, knowing his kingdome to be ſo neare an ende. And ſo fare-well for this time. *Reuel. 12.*

FINIS.